

PIONEER

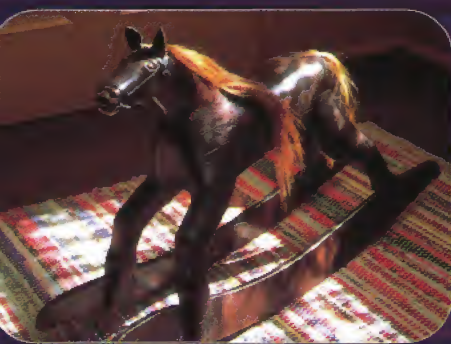


Summer

NINETEEN HUNDRED NINETY-SIX

NON-PROFIT
U.S. POSTAGE
PAID
PERMIT #6784
SLC
UT 84115

A LANDMARK WORK, AN EPIC JOURNEY



*M*AURINE AND SCOT PROCTOR are a husband-and-wife creative team who have brought to life the story of **The Gathering**, the epic nineteenth-century pioneering trek that brought thousands of faithful Latter-day Saints to the Great Salt Lake.

This book, a photographic essay, recounts the sacrifice, pain, and heartache endured by those seeking to gather to Zion. Through historical anecdotes and journal entries, along with superb photography, the Proctors have captured such hallowed places as the windswept prairie expanses, the rescue sight of the Willie and Martin Handcart companies, and the long line of graves that mark the trail. There is no story of suffering and endurance quite like it.

Pick up **The Gathering** and witness for yourself an extraordinary journey that will etch the images of pioneer faith and sacrifice on the soul of every reader. \$49.95.



Available at Deseret Book or wherever
Deseret Book products are sold



Cover:
Irrigating
by Earl Jones, oil on board, about 1986
Courtesy Museum of Church History and Art

Contents:
The Mormon Battalion
Courtesy Utah State Historical Society

The Mormon Battalion

Summer 1996

6
President's Message
by J. Elliot Cameron

8
Briefly Noted

10
Editor's Mailbag
by Quig Nielson

12
The Mormon Battalion
by John F. Yurtinus

18
Trial Through Separation
from the Journal of Christian Anderson

24
The Iron Mission
by Rick Fish

28
The Great Pioneer
Descendants Search

32
Chapter News

34
Deseret Views

A Publication of the National Society
of the Sons of Utah Pioneers



Warmth and Caring are a Way of Life at Golden Living.



Full-service residential living with supportive care for seniors

—that's Golden Living. We have a secure and comfortable setting, a true home where seniors can enjoy all the pleasures of family, friends and community. On duty 24-hours a day, our qualified staff is always

there to provide the support and gentle encouragement that seniors need to remain active, involved and independent.

Please call for a free brochure and then come for a personal tour to meet us, see our setting, services and amenities.



We pride ourselves in providing the best retirement value available.

Golden Living

2011 West 4700 South • Salt Lake City, Utah 84118 • 966-4286

Conservative America™

Instant Access to the Greatest Conservative Library of All Time.



Available September '96 • 1-800-677-3045 • Fax: 1-801-375-2228

PIONEER

A Publication of the
National Society of the Sons of Utah Pioneers

Mission Statement

The National Society of the Sons of Utah Pioneers honors early and modern-day pioneers, both young and older, for their faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage in adversity, personal integrity and unyielding determination. Pioneer magazine supports the mission of the Society.

National President

Dr. J. Elliot Cameron

President-elect

Richard S. Frary

Past President

Vernon J. Taylor

President, PPC

Orson D. Wright

Treasurer

R. Richard Steed

Executive Manager

Frank A. Brown

National Headquarters

3301 East 2920 South
Salt Lake City, Utah 84109
(801) 484-4441

Publisher

Joseph A. Cannon

Associate Publisher

Mark Gleue

Editor-in-Chief

Joseph Walker

Associate Editor

Brian Pittman

Editorial Advisory Board

Dr. F. Charles Graves, Chairman
J. Elliot Cameron
Dr. Raymond E. Beckham
Joseph A. Cannon

Art Director

Ryan Mansfield

Design Assistant

Ulrika Svenstedt

Director of Operations

Mike Riley

Senior Account Executives

Karen Alexander
Gloria Cannon

Account Executives

Roy Harris
Jim Rusnell

Circulation

Doreen Choong

Published and Produced by

The Western Standard Company
180 N. Wright Brothers Drive, Bldg. 6
Salt Lake City, UT 84116
Tel: (801) 328-8200 Fax: (801) 328-8249

NEWBORNS, TEENS, ELDERLY, HOMELESS

THERE ARE COUNTLESS PEOPLE -

If you think
making lots
of money feels
good, try doing
something for
nothing.

- WHO YEARN FOR YOUR KINDNESS.

GIVE UTAH SOMETHING SPECIAL FOR ITS 100TH BIRTHDAY, GIVE UTAH YOU.
TO LEARN ABOUT VOLUNTEER OPPORTUNITIES, PLEASE CALL 355-SERVE.



The evacuation of the Utah pioneers from western Illinois had been planned for April 1846, but two menacing threats forced a modification of the plans.

The first was an indictment against Brigham Young and others, accusing them of counterfeiting. The second was a warning from certain government officials (including Gov. Thomas Ford) that federal troops in St. Louis planned to intercept the Mormons and destroy them. As pioneer leaders prepared to leave, many of their followers panicked. Although they were ill-equipped, their loyalty motivated them into the exodus.

Loyalty and the Battle of Nauvoo



That loyalty provided optimism among those who moved into eastern Iowa.

When their opponents realized that not all Nauvoo occupants would be leaving by summer, persecution began anew. Men and women were attacked in the fields, and some were severely beaten. Similar harassment lasted all summer and into the fall of 1846.

The Battle of Nauvoo began on Sept. 10, 1846, with sporadic firing. The following two days there were skirmishes, with casualties on both sides. By Sept. 16, the Nauvoo occupants were forced to surrender unconditionally in order to save their lives and gain a chance to escape. The mob entered the city and looted homes. Those who were not able to escape fast enough were beaten and thrown into the river by the mob (Church History in the Fullness of Times, p. 318).

As we consider the loyalty of those early pioneers, we must keep in mind a proper definition of the word. Loyalty means, among other things, standing by principle and refusing to vacillate with every wind of circumstance.

Today we are witnessing the wholesale breakdown of good character. It is seen even in the highest and most respected bodies of government.

An indication is the refusal of many to assume responsibility. Thousands now refuse to work or support their families. Fraud is seen even in charities. Crime is rampant. Numerous public officials are shown to be corrupt. Perjury is no longer shunned by some in the courts. Certain judges render decisions favoring criminals and hurting the public whom they are sworn to serve and protect. Some clergymen and some educators and polit-

ical leaders have endorsed “free love” in the guise of a new standard of morality—which is, in fact, amorality.

As followers of the pioneers we must be true to every high principle, to good character, to the advancement of righteousness, just as they were. We must be true to family and loved ones and not taint their good names by our wrongful acts. We must be true to our country and respect our flag. We must be true to the highest traditions of honesty and integrity—traditions established and adhered to by those pioneers we revere.

While we do not always realize it, we live for others just as others have lived for us. There are those who have taught us, trained us, nursed and nourished us, loved us and give us part of their lives—parents, teachers, doctors, friends, family and even our pioneer forebears. We, in turn, have an obligation to recognize their right to that interest, and to reciprocate. We prove our loyalty to them and to the principles to which they were loyal by being respectful, and honoring those who have made our comforts possible. ▼



by

President J. Elliot Cameron

O.C. TANNER



Treasured Things



Fine Antiques
20 East South Temple • Salt Lake City, Utah 84111 • (801) 532-3222

MEMBER AMERICAN GEM SOCIETY

Pioneer Legacy Celebrated at State Park Reopening

It is good to look to the past and learn its lessons," said LDS Church President Gordon B. Hinckley during the June 29 rededication ceremonies and grand reopening of This is the Place State Park and Old Deseret Village in Salt Lake City. President Hinckley, who also offered the dedicatory prayer for the renovated facility, referred to "the remarkable legacy the expanded state park will provide for generations to come, its historic pioneer buildings reminding visitors of the beginnings of settlements here." And he added: "Our gratitude goes to all those who made this possible."

This is the Place State Park was designed as Utah's Centennial Living Legacy Project. The Utah Statehood Centennial Commission wanted to create a legacy to preserve Utah's heritage for future generations. The renovated This is the Place State Park and Old Deseret Village is the culmination of this effort, including millions of dollars in donations and thousands of volunteer hours of effort. According to Stephen Studdert, chairman of the Utah Statehood Centennial Commission, "there is no true historic park like this west of the Mississippi River."

During the rededication ceremonies, Utah Gov. Michael O. Leavitt thanked the two million Utahns who contributed to the effort to "reinvigorate" the park. "Today we celebrate a centennial project that will serve as a storehouse of our heritage," Gov. Leavitt said.

But more than just a celebration of contemporary efforts to preserve and protect history, the rededication ceremonies



celebrated the faith and courage of Utah's pioneers. Rita Bankhead Greyson, fifth generation great-granddaughter of Green Flake, one of three African-Americans in the original 1847 pioneer company, paid tribute to "many individuals whose lives, stories and songs have combined over the years to give Utah its rich history and distinctive heritage."

The Living Legacy Project involves construction of a new \$2.5 million Visitor and Information Center (which is designed as a replica of the old Sugarhouse sugar factory), \$360,000 to repair and refurbish Mahonri Young's famous "This is the Place Monument" and a subsequent expansion of Old Deseret Village, with new buildings including the Pine Valley Chapel, Huntsman Hotel, Deseret News, Godbe-Pitts and Co. Drug Store, Elsinore Livery Stable, the Bowery and the Hooper, Eldredge & Co. Bank.

Other historic structures at Old Deseret Village are the Social Hall, the Manti ZCMI, the Barber Shop and Shaving Parlour, Heber East Ward School House, the Cabinet and Furniture Shop and Brigham Young Forest Farmhouse. These buildings and their interpretive guides comprise a living history village.

Old Deseret Village at This is the Place State Park is located at the mouth of Emigration Canyon, 2601 Sunnyside Ave. in Salt Lake City. For more information about the park, including fees and hours, please call (801) 584-8391.

Winter Quarters,

a unique and important aspect of Utah pioneer history, will be explored through a wide variety of presentations during the SUP's Fourth Annual Mormon History Symposium Nov. 16 at the organization's



National Headquarters (3301 E. 2920 South in Salt Lake City).

Although Winter Quarters was only used for two years, it stands as a monument to the thousands of Utah pioneers who crossed Iowa and paused there before heading West to the Rocky Mountains. The symposium will explore life in this important settlement and the significant events and policies that developed during these significant years.

The program will begin with a reader's theater prepared by Dr. Maureen Beecher of BYU's Joseph Fielding Smith Institute for Church History. The dramatic presentation is drawn from the diaries of men and women who found themselves struggling to survive through inclement weather, illnesses and accidents at Winter Quarters. Dr. Richard E. Bennett, author of *Mormons at the Missouri: 1846-1852*, will discuss "The Impact of Winter Quarters on Church Organization and Doctrine."

Other presentations will be made by Marjorie Conder, curator at the Museum of Church History and Art in Salt Lake

City, and SUP National President J. Elliot Cameron.

Cost for the symposium is \$20, which includes dinner and entertainment by the Adeladines Women's Chorus. For more information, contact SUP National Headquarters at (801) 484-4441.

Florence Youngberg

would like to thank all those who have contributed to the organization's name memorialization effort. "We have been gathering names since our headquarters building was built in 1981," Youngberg said. "We are building a marvelous biographical library of the histories of those who came West—particularly those whose names are on the plaques."

And she offers this excellent reminder: "If you have not turned in a history of someone whose name is on the plaque, you owe it to yourself and your family to get a history written and turned in." ▼

Calendar of Events

September 23

Harvest Centennial Ball
in Bountiful

September 27-29

Festival of the Old West
in Tooele

October 5

Heber Valley Historical Home
Tour in Heber City

October 19-20

Pumpkin Festival,
Old Deseret Village, This is
the Place State Park

November 16

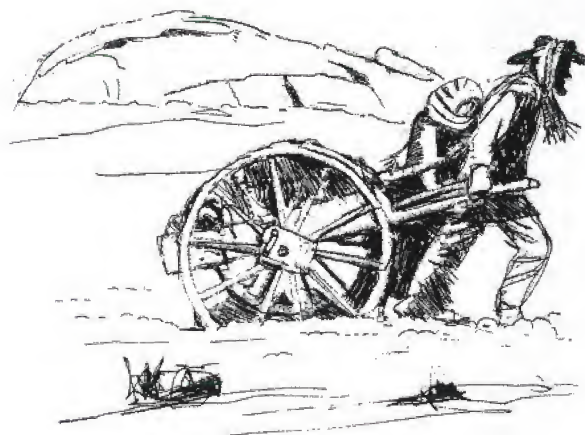
Mormon History Symposium
at SUP Headquarters in
Salt Lake City



Emigrating Journals

of the Willie and Martin Handcart Companies
and The Hunt and Hodgett Wagon Trains

by Lynne Slater Turner



The daily emigrating journals of all four companies.
Emigrant lists with marriage, birth and death date of many of the emigrants.
Hardbound, 260 pages, and completely indexed

\$19.00 before Oct. 15, \$21.00 after, plus \$3.00 shipping and handling.
Send check or money order to:

Lynne S. Turner
1871 Condie Drive
Taylorsville, UT 84119-5501

It's your heritage...

Study it...
Share it...
Celebrate it!



The Tops of the Mountains
An illustrated history of Utah
110 minute Videotape \$19.96

Join host **Merlin Olsen** in a celebration of the beauty and heritage of Utah. With special guests Jake Garn, Quarterback Steve Young, Gov. Michael Leavitt, Elder Marion D. Hanks and other noted educators, authors and historians. A great gift!

Senator Orrin Hatch:

"I was impressed by the depth and clarity of this documentary in the portrayal of Utah's history...this video will undoubtedly serve as a great educational tool, instilling in the hearts of many a new appreciation for our glorious heritage."

\$19.96-Available from: **Deseret Book, ZCMI, Daughters of the Utah Pioneers**, and many other bookstores & giftshops throughout Utah.
Or call 1-800-274-0270 to place your order by credit card.

New Map Identifies Pioneer Homes and Buildings



itors to the LDS Museum of Church History and Art need no longer search in vain for the home of an ancestor who lived in central Salt Lake City in 1870.

Through a massive research program instituted by docents Cliff and Carol Spendlove and Museum curator Jennifer Lund, with assistance from Museum educator Steven L. Olsen and photographic experts Ron Read and R.T. Clark, maps, plats and records have been found that identify the resident of each home shown on the 1870 map. Visitors to the museum will now be able to know precisely which structure is their ancestral home.

Unveiled as the centerpiece of the museum's popular "A Covenant Restored" exhibit six years ago after five years of concentrated construction, the celebrated relief map of 64 blocks of 1870 Salt Lake City was built on a scale of one-inch to 50-feet. The year was selected because it was a pivotal year in the city's history. Prior to this time Salt Lake City was still considered a large "garden plot" village on the edge of the American frontier. With the coming of the Utah Central railroad in 1870, its character changed forever.

Historians indicate that the Great Basin was part of Mexico until 1848, known to that nation as Upper California. No American land laws applied until Utah became a territory in

applied. In the eyes of the United States government, Salt Lake City was occupied by "squatters" in 1870.

In building the 1870 map, the museum staff did an incredible amount of research in order to create an accurate topographical model. Copies were acquired of every photograph that could be found that showed anything about the Salt Lake area in 1870. Fire insurance maps, real estate maps, plats of the city and lithographs were studied, as were newspaper accounts and diaries. A careful analysis was made of landscaping, tree types, plants and the colors of houses and other buildings.

Museum staff fabricators, along with students from BYU, used wire and lichen to make more than 17,000 trees for the map, which also features more than 2,000 buildings—a number that does not include the 1,200 outhouses that were in use at the time. The buildings are made of small chunks of painted plastic, with doors and windows imprinted with tiny rubber stamps. Fences were designed from drawings of actual fence-types used at the time, then scaled down and etched into brass. Fine sand and sawdust were used to represent soil.

And now, six years after it was built, the map has been improved. Under the direction of the Spendloves, private residences and public buildings have been identified. Through the cooperation of Raylene G. Ireland and Jeffery O. Johnson of the Utah State Division of Archives and Records Services, plat maps and other important documents were made available to the Spendloves. After countless hours of exhaustive study, the Spendloves not only identified every building on the Museum's 1870 map, but they also came up with some fascinating bits of early Utah history. For example:

- William Jennings, reputed to be Salt Lake City's first millionaire, was a respected pioneer businessman who lived in one of the city's most elegant mansions. Jennings purchased the house in 1867 from the builder, William C. Staines, and renamed it the Devereaux House in honor of the Devereaux Estate at Yardley, England, where he was born. The Devereaux House still stands today, a monument to the city's unique history,



1850. The federal government recognized no legal landholding in the valley of the Great Salt Lake until the establishment of the Salt Lake City town charter in 1872. Up to that time, only local deeds

by
Quig Nielsen

located snugly between two modern giants, the Triad Center and the Delta Center.

- On the Brigham Young property plat, there is an indication of an eagle perch just north of the Lion House. It turns out that Brother Brigham kept an eagle with an injured wing on that perch to frighten children from his garden and orchards.

- Eagle Gate, so visible today, was first built in 1859 as an entrance to Brigham Young's property and City Creek

*Early Utah history
enthusiasts will find the new
historical map
exciting and
enlightening as
they see where the prominent
pioneer leaders lived.*



Canyon. The eagle and beehive on the gate were hand-carved by Ralph Ramsey and the designers of the gate were Hyrum Clawson and William Bell. The gate has been widened several times to allow more traffic on State Street.

- Utah's first ice cream store, called an "ice cream saloon," was located on First South between East Temple (Main Street) and First East and was operated by J.R. Clawson.

- Three Walker brothers—J.R., Sharp S. and David—made their fortunes handling the surplus material from Camp Floyd and the Johnston Army episode. They lived in homes between East Temple (Main Street) and West Temple and between Fourth and Fifth South.

- John Wilson Shafer, governor of the Utah Territory in 1870, was sent to Utah by U.S. President Ulysses S. Grant to crush "rebellion" in the area. He lived on State Street between Second and Third South, where he died suddenly in 1870.

Among the plats and maps that have

been identified as part of the museum effort are the Brigham Young property, Temple Square, Heber C. Kimball property, ward houses and other church and educational buildings, cultural and other places of amusement, hotels, liveries, corrals and stables, government buildings, manufacturing locations, residences of LDS General Authorities, businesses, shops and professional offices in the downtown area.

"Early Utah history enthusiasts will

find the new historical map exciting and enlightening as they see where the prominent pioneer leaders lived," said Museum Director Glen M. Leonard.

The LDS Museum of Church History and Art is located on West Temple Street, across the street from Temple Square in downtown Salt Lake City. It is open Mondays through Fridays from 9 a.m. to 9 p.m., and from 10 a.m. until 7 p.m. on Saturdays, Sundays and holidays. Admission is free. ▼

Life clearly defined.



Cataract care.

Because no matter how much you've seen of it, life still offers a lot worth seeing. If your life is clouded by cataracts, we can help.

*"There's nothing I look forward to
more than seeing my grandkids..."*

Our medical staff directed by W. Andrew Lyle, M.D., has performed more than 30,000 cataract procedures. Our technique requires no-needles, no-stitches and no-patches. Call today, to arrange a no-cost cataract screening. The definition of life? Clearly beautiful.



263-5775 • 1-800-987-EYES • 755 E. 3900 S. • S.L.C.

• payment plans available •



Captain James Allen, a personable career officer in the United States Army, rode directly into the Mormon camp at Mt. Pisgah, Iowa Territory. It was 26 June 1846 and the migrating Latter-day Saints were scattered in camps west from Nauvoo to Council Bluffs. William Huntington, who commanded the Mt. Pisgah camp, and Wilford Woodruff, a Mormon Apostle who happened to be passing through on his way west, agreed to meet the government representative. Captain Allen explained to the surprised Mormon leaders that President James K. Polk had commissioned Col. Stephen W. Kearney at Fort Leavenworth to “give the Mormons an invitation to raise five hundred volunteers to assist the USA in the Mexican War.”¹

The Mormon leaders, though unreceptive to the invitation, tactfully agreed to permit Captain Allen to address a gathering of brethren and issue a circular explaining his mission.² Captain Allen offered to enlist four or five companies of Mormon volunteers to serve 12 months in the war with Mexico. He personally would lead the soldiers from Fort Leavenworth via Santa Fe to California where they would be discharged. He offered the volunteers pay, clothing, rations and any other allowance granted by the government to recruits. Each company could maintain four women laundresses, and upon discharge the soldiers could retain their arms and accoutrements. The captain offered to enlist any healthy, able-bodied men from 18 to 45 years of age. Assuming the pioneers intended to settle in California, he explained, this gives “an opportunity of sending a portion of their young and intelligent men to the ultimate destination of their whole people, and entirely at the expense of the United States and this advanced party can thus pave the way, and look out the land for their brethren to come after them.”³



The Mormon

“One of The Greatest Blessings That God Ever Did Bestow Upon His People”



B.Y. Calling Volunteers for the Mormon-Battalion, by C.C.A. Christensen. Courtesy Museum of Church History and Art.

Volunteers for the Mormon-Battalion

Battalion

By John F. Yurtinus



*Based on previ-
ous experiences*

with the

United States



government,

the rank and file

Latter-day

Saint tended

to be blinded to

any positive

aspects of the

enlistment.



The initial Mormon reaction to Captain Allen's call for volunteers was overwhelmingly negative. Based on previous experiences with the United States government, the rank and file Latter-day Saint tended to be blinded to any positive aspects of enlistment. Ultimately, many pioneers feared that Captain Allen was part of a government conspiracy designed to obstruct or prevent their emigration West. They felt Captain Allen was snooping around to investigate their arms, numbers, attitudes and condition. Five hundred enlistees would remove "the strength of our camp,"⁴ men who could very likely be destroyed in battle with the Mexicans. Those Mormons left scattered and helpless across Iowa Territory could perish from inclement weather, Indian raids or limited food supply. If the Mormons did not "volunteer," they would be branded as disloyal or treasonous, leaving them susceptible to attacks by Missouri mobs. The United States Army, as a war measure, could even obstruct their exodus. Few people foresaw anything beneficial from Captain Allen's request.

Hosea Stout reflected on the Mormons' prevailing attitude regarding the Mexican War. On 27 May, when he first learned the war had started, he wrote, "I confess that I was glad to learn of war against the United States and was in hopes that it might never end until they were entirely destroyed for they had driven us into the wilderness & was now laughing at our calamities."⁵ Later, when he learned of Captain Allen's request, he expressed the commonly held view: "We were all very indignant at this requisition and only looked on it as a plot laid to bring trouble on us as a people. For in the event that we did not comply with the requisition we supposed they would now make a protest to denounce us as enemies to our country and if we did comply that they would then have 500 of our men in their power to be destroyed as they had done our leaders at Carthage."⁶

Although less indignant than Hosea Stout, William Hyde, who eventually joined the Battalion, also expressed a passionate sense of disappointment in the United States, saying his "soul revolted" at the treatment the Saints had received.⁷ In less poetic but very precise terms, Abraham Day responded: "Here is one man who will not go, dam'um"⁸ (however, after Brigham Young's talk to the brethren the following day, Abraham Day volunteered).

While Captain Allen rode westward from Mt. Pisgah toward Council Bluffs in search of the Mormon leaders, Brigham Young desperately needed to find a location for his followers to spend the coming winter. The struggle through the rain-soaked quagmires of southern Iowa Territory took longer than anticipated, and Brigham Young realized the pioneers could not safely reach the Rocky Mountains

in 1846. Rather than lead all the Mormons to disaster, he and other church leaders already were analyzing final plans to send a pioneer party of between two hundred and five hundred hardy men to one of three possible locations: the Bear River Valley, Great Basin or Great Salt Lake.⁹ While a pioneer party searched for future homesites in the West, Brigham Young had to find a suitable location where the rest of his followers could spend the 1846-1847 winter. Well before Captain Allen entered the Mormon camps, Brigham Young had decided the Saints could not emigrate to the Rocky Mountains during 1846. However, the Potawatomi Indian agent refused outright to permit the Mormons to spend the winter on the tribal lands east of the Missouri River. Without official permission, Brigham could only pray that the Mormons could spend the winter either at the Grand Island of the Platte River or, perhaps, at Fort Laramie.¹⁰

Messengers dispatched by Wilford Woodruff warned Brigham Young of Captain Allen's mission two days before the captain entered Council Bluffs on 30 June 1846. Before greeting the captain, Brigham Young, Heber C. Kimball and Willard Richards hurriedly met in Orson Pratt's tent where they decided it "was best to meet Captain Allen in the morning and raise the men wanted."¹¹ While most Latter-day Saints denounced the government's proposal, the Church leaders quickly recognized it provided an opportunity to earn needed capital for the exodus and a rationale for establishing temporary Mormon settlements on Indian lands.¹² On the other hand, the government could at least gain the neutrality of the Saints, if not their enthusiastic support during the Mexican War.

When Captain James Allen met with the high council on 1 July 1846, the Mormons' paramount concern was to secure a satisfactory place—presumably along the Missouri or Platte rivers—where they could remain throughout the winter. All of the potentially favorable sites, however, were located within the boundaries of Indian reservations and could only be occupied by whites with special permission from the United States government. Although Captain Allen promised publicly to request that President Polk allow the Mormon families to remain the winter on these Indian lands, the Mormon leaders wanted stronger assurances. At a private meeting in John Taylor's tent, Brigham Young pointedly inquired "if an officer enlisting men on Indian lands had not a right to say to their families: You can stay till your husbands return?" Captain Allen specifically replied "that he was a representative of President Polk and could act till he notified the President, who might ratify his engagements, or indemnify for damages."¹³ Although Captain Allen may have gone beyond the powers of a captain in the army, Brigham accom-

plished his primary goal with this agreement. Most of the pioneers wintered for several years across the Missouri just north of present-day Omaha, Neb.¹⁴

From the bed of an empty wagon Captain Allen addressed the Mormons during the afternoon. He asserted that hundreds of thousands of volunteers were waiting to enlist in the army, but through the special benevolence of President Polk, the army reserved five hundred positions just for the Latter-day Saints. Next, Brigham Young rose "to clear their minds of all prejudice" by exempting the federal government from previous mob violence in Missouri and Illinois: "I wished them to make a distinction between this action by the general government and our former oppressions in Missouri and Illinois. I said, the question might be asked, is it prudent for us to enlist to defend our country? If we answer in the affirmative, all are ready to go. Suppose we were admitted into the union as a state, and the government did not call on us, we would feel ourselves neglected. Let the Mormons be the first to set their feet on the soil of California. Captain Allen has assumed the responsibility of saying that we may locate on Grand Island, until we can prosecute our journey. This is the first offer we have ever had for the government to benefit us. I proposed that the five hundred volunteers be mustered and I would do my best to see all their families brought forward, as far as my influence extended and feed them when I had anything to eat myself."¹⁵

On the following day John Taylor penned a lengthy, but exceedingly valuable, entry in his diary in which he pondered the circumstances of the Saints and explained why he encouraged the brethren to volunteer. Enlisting Mormons into the United States military would insure the migrating Saints a place to stay on the Indian lands, secure a stock of guns, provide much-needed capital and give the pioneers the opportunity of being settlers in a new land. At a meeting to encourage enlistment, he explained: "Many have something like rebellion against the U.S. I have myself felt swearing mad at the hands of those in authority, although I don't know that I have sworn much. We are something like Abraham was, wandering not knowing whither we wander; fleeing from a land of tyranny and oppression we are calculating to settle in some parts of California. If you go to California you must have legal pretence for going there. The U.S. are at war with Mexico and the U.S. have a perfect right to march into California according to the laws of the nations. The U.S. calling upon us to them gives us a perfect right to go there according to the requisition made that we should be disbanded at California. Those that go there will at least supposing there are 500 will have \$6,000 and have 500 stand of arms; we have been too weak heretofore



"If we

want the

privilege of

going where



we can

worship God

according

to the dictates

of our

conscience, we

must raise

the Battalion."



and if we have the carry out of the U.S. motto Vox Popula, Vox Dei...we would be old citizens, and...we would have a lot of land allotted to us."¹⁶

On 3 July Brigham Young, Heber C. Kimball and Willard Richards left Council Bluffs to recruit soldiers along the route to Mt. Pisgah.¹⁷ When they met William Clayton, the church leaders privately admitted Captain Allen's offer was "a good prospect for our deliverance and if we do not do it we are downed."¹⁸ Near Mt. Pisgah they met Jesse C. Little, the Mormon representative to President Polk, who reported on his labors in Washington to obtain this recruitment invitation and who confirmed the government's offer.¹⁹ Once in Mt. Pisgah, Brigham Young inducted about 60 volunteers. He also took

the opportunity to write a letter to church leaders at Garden Grove, informing them of the government's promises in glowing terms. According to Brigham, "they may stay [in California], look out the best locations for themselves and their friends, and defend the country. This is no hoax...the United States wants our friendship, the president wants to do us good and secure our confidence. The

outfit of these five hundred men costs us nothing, and their pay will be sufficient to take their families over the mountains. There is war between Mexico and the U.S. to whom California must fall a prey, and if we are the first settlers, the old citizens can not have a Hancock or Missouri pretext to mob the Saints. The thing is from above, for our good."²⁰

Back at Council Bluffs other Mormon leaders continued to recruit volunteers. Parley P. Pratt used church service time to admonish the Saints to quit swearing and to join the army.²¹ He noted that the Mexican government would tolerate only the Catholic religion and implied that such a law establishing a particular faith would be particularly repugnant to the Mormons.²² Willard Richards prophesied that if the Saints did their duty and continued faithful "not a man would fall by an enemy... There would not be as much bloodshed as there was at Carthage jail when Joseph and Hyrum fell."²³

After Brigham Young returned from Mt. Pisgah, the Saints at Council Bluffs held a grand public meeting on 13 July to recruit additional volunteers to fill the five companies. In his address, Brigham asserted, "If we want the privilege of going where we can worship God according to the dictates of our conscience, we must raise the Battalion... We have lived near so many old settlers who would always say: Get out! that I am thankful to enjoy the privilege of going to settle a new country. You are going to march to California; suppose the country ultimately comes under the government of the United States which it ought to, we would be the old settlers, and if any man comes and

say, 'Get out,' we will say, 'get out.' Now, suppose we refuse this privilege, what will we do? If you won't go, I will go and leave you. We told you some time ago we would fit you out to go, and now we are ready to fit you out with Captain Allen as the agent of the United States to help us. The president has now stretched out his hand to help us and I thank God and him too."²⁴

In response to the united efforts of the church leaders, more than 400 men enlisted in the Mormon Battalion. Heber C. Kimball appreciatively concluded, "These military Affairs is now found and by

"Every one of the

assembly was invit-

ed to join in the

into the service very readily and will, I think, make an active and efficient force."²⁷

Once his command was organized Captain Allen marched the Mormon Battalion eight miles south to Peter A. Sarpy's trading post on the Missouri River. There he issued the men "blankets, provisions, camp kettles, knives, forks, plates, spoons," and other supplies.²⁸ While some of the men dawdled around Sarpy's post, others returned to visit their families.²⁹ Brigham Young still wanted 40 or 50 enlistees to fill the fifth company and exclaimed in a last ditch effort that "hundreds would eternally regret that they did

The Mormon Battalion Ball, July 1846, by C.C.A. Christensen. Courtesy Museum Church History and



Mormon-Battalion-Ball, July-1846

most all of the people acknowledged to be one of the greatest blessings that the great God of heaven ever did bestow upon his people."²⁵

Four and one-half companies of Mormon volunteers gathered around a hollow square at Council Bluffs on 16 July 1846 where Captain James Allen unpretentiously mustered them into the service of the United States Army for one or two years.²⁶ From Kearney's original order, it had taken 28 days to enlist the Mormons. Captain Allen had spent 21 of those days with the Latter-day Saints. After observing the Mormons, Captain Allen concluded, "They came

dance: officers,

soldiers, citizens

and natives."



not go, when they had a chance."³⁰

While the privates cleared a square for a military ball on 18 July, Brigham Young, Heber C. Kimball, John Taylor, Orson Pratt and Wilford Woodruff counseled with the commissioned and non-commissioned officers in a poplar grove next to the riverbank. "Take your Bibles, Book of Mormon—burn up cards," exhorted the President of the Twelve Apostles. Since all but three of the officers had previously been to the temple, he admonished them to wear their temple garments. They were to act as fathers to their companies and to manage their men by the power

vested in the priesthood. They were cautioned by the Mormon leader to be gentle and civil, but to prohibit swearing and insults. Desiring no unnecessary confrontations, Brother Young advised the men not to preach or even converse with the Missourians, Mexicans or any other class of people. If each man used his religious authority and implemented these directives, Brigham prophesied that "every man will return alive if they will go in the name of the Lord & pray every morning & evening in every tent." He concluded by explaining that the Latter-day Saints would go to the Great Basin where they would build

temples and strongholds against the mobs. He told the officers, "You will probably be dismissed about 800 miles from us."³¹ This was the first time the officer learned with any degree of certainty the ultimate destination of the church.

After the meeting between the church authorities and military officers concluded, most of the Latter-day Saints gathered in the cleared square along the Missouri River for the memorable Mormon Battalion Farewell Ball. To the music of Captain Pitt's Brass Band the company officers commenced the celebration by dancing a suitable French four. Guy Keysor, one of the participants noted: "Every one of the assembly was invited to join in the dance: officers, soldiers, citizens & natives—Everything moved in perfect order not an officer, soldier, or citizen getting out his place; all was still and quiet and nothing was heard but the Musick, except now & then a soft breeze stealing over the tops of the lofty coten woods."³² One noteworthy guest, Thomas Kane, who previously had arranged a meeting between Jesse Little and President Polk, the meeting which led to the Battalion's call, wrote that "a more merry dancing rout I have never seen, though the

company went without refreshments, and their ball-room was of the most primitive."³³

Dancing continued until the sun dipped below the Omaha hills; then, according to Thomas Kane, "Silence was then called, and a well cultivated mezzo-soprano voice, belonging to a young lady with fair face and dark eyes, gave with quartette accompaniment a little song...touching to all earthly wanderers: 'By the rivers of Babylon we sat down and wept, we wept when we remembered Zion.' There was danger of some expression of feeling when the song was over, for it had begun to draw tears! But breaking

"Everything

moved in perfect

order not an

officer, soldier, or

citizen getting

out his place; all

was still and

quiet and nothing

was heard but

the Musick,

except now and

then a soft

breeze stealing

over the tops

of the lofty

coten woods."

the quiet with his hard voice, an Elder asked the blessing of heaven on all who, with purity of heart and brotherhood of spirit had mingled in that society, and then all dispersed, hastening to cover from the falling dews."³⁴

Monday 20 July was the soldiers' last day in camp. Wanting to leave as much food as possible with their families and brethren, many of the soldiers kept few rations for their journey to Fort Leavenworth. A steamboat that had been expected to carry the men never reached Sarpy's post, so Captain Allen decided to proceed overland.³⁵ After a morning downpour, the soldiers took their wet packs and began on 21 July 1846 their unforgettable western journey. ▼

John F. Yurtinus is a professor of history at Western Nevada Community College.

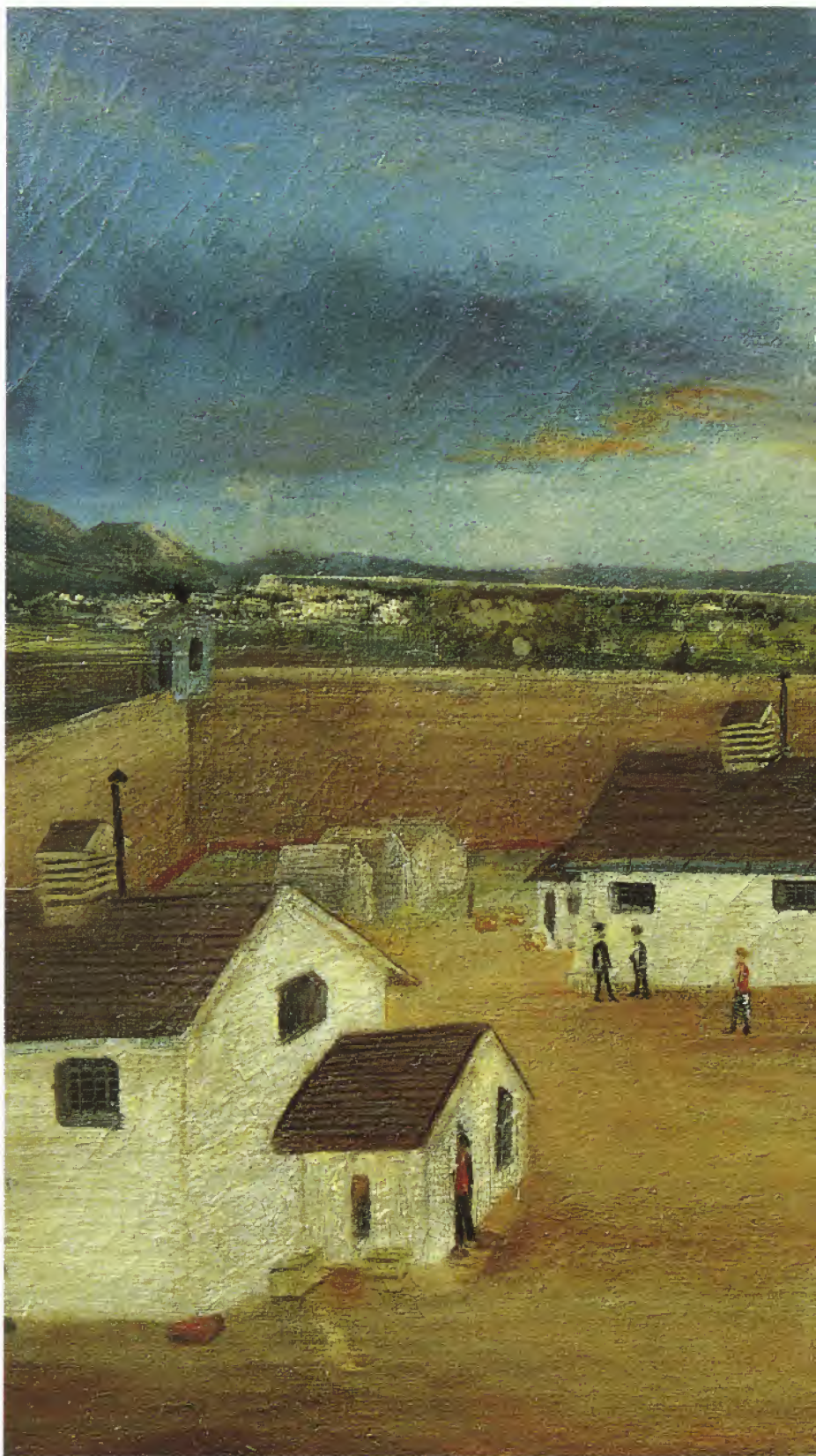
1. Wilford Woodruff Journal, 26 June 1846, Library-Archives, Historical Department of The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Ut (hereafter cited as Church Archives). 2. William Huntington Journal, 26 June 1846, Special Collections, Harold B. Lee Library, BYU, Provo, Ut (hereafter cited as Lee Library). 3. "Circular to the Mormons," cited in Journal History of The Church of Jesus Christ of Latter-day Saints, 26 June 1846, Church Archives. 4. William Hyde Journal, 12 July 1846, typescript, p. 18, Lee Library. 5. Juanita Brooks, On the Mormon Frontier: The Diary of Hosea Stout, 1844-1861, 2 vols. (Salt Lake City: U of U Press, 1964), 1:163-64. 6. Ibid., 1:172. 7. William Hyde Journal, 12 July 1846, p. 18. 8. Abraham Day III Journal, typescript, Lee Library. 9. Brigham Young to William Huntington, Camp of Israel, Missouri River, 28 June 1846, Church Archives. 10. Ibid. 11. Manuscript History of Brigham Young, 30 June 1846, Church Archives. 12. W. Ray Luce, "The Mormon Battalion: A Historical Accident?" Utah Historical Quarterly 42 (Winter 1974): 27-38. 13. Journal History, 1 July 1846. 14. Robert A. Trennert Jr., "The Mormons and the Office of Indian Affairs: The Conflict over Winter Quarters, 1846-1848," Nebraska History 53 (Fall 1972): 381-400. 15. Manuscript History of Brigham Young, 1 July 1846. 16. John Taylor, "Extract from Journal of John Taylor," 1 July 1846, typescript, Lee Library, 2 July 1846. 17. Willard Richards Journal, 3 July 1846, Church Archives. 18. William Clayton, William Clayton's Journal: A Daily Record of the Journey of the Original Company of Mormon Pioneers from Nauvoo, Illinois, to the Valley of the Great Salt Lake (Salt Lake City: Deseret News, 1921), p. 53. 19. Journal History, 6 July 1846. 20. Brigham Young to Samuel Bent, Mt. Pisgah, 7 July 1846, quoted in Journal History, 7 July 1846. 21. Brooks, ed., Stout Diary, 1:177. 22. Taylor Journal, 12 July 1846. 23. Bigler Diary, 12 July 1846, p.22. 24. Journal History, 13 July 1846. 25. Heber C. Kimball Diary, 14 July 1846, Church Archives. 26. Journal History, 16 July 1846. 27. James Allen to Brig. General Roger Jones, Fort Leavenworth, 2 August 1846, "Mormon Battalion in Mexican War Miscellaneous Papers," National Archives, Washington D.C. 28. Franklin Allen Journal, 1846-1847 Battalion, 17 July 1846, Church Archives. 29. John Steele Diary, 17 July 1846, typescript, Lee Library. 30. Journal History, 17 July 1846. 31. Richards Journal, 18 July 1846. 32. Guy M. Keysor Journal, 18 July 1846, Utah State Historical society Library, Salt Lake City. 33. Thomas L. Kane, "The Mormons, A Discourse Delivered Before the Historical Society of Pennsylvania, March 26, 1850," quoted in Sergeant Daniel Tyler, A Concise History of the Mormon Battalion in the Mexican War, 1846-1847 (Chicago: The Rio Grande Press Inc., 1964, originally published, 1881), p. 80. 34. Ibid., pp. 81-82. 35. Keysor Journal, 19 July 1846.



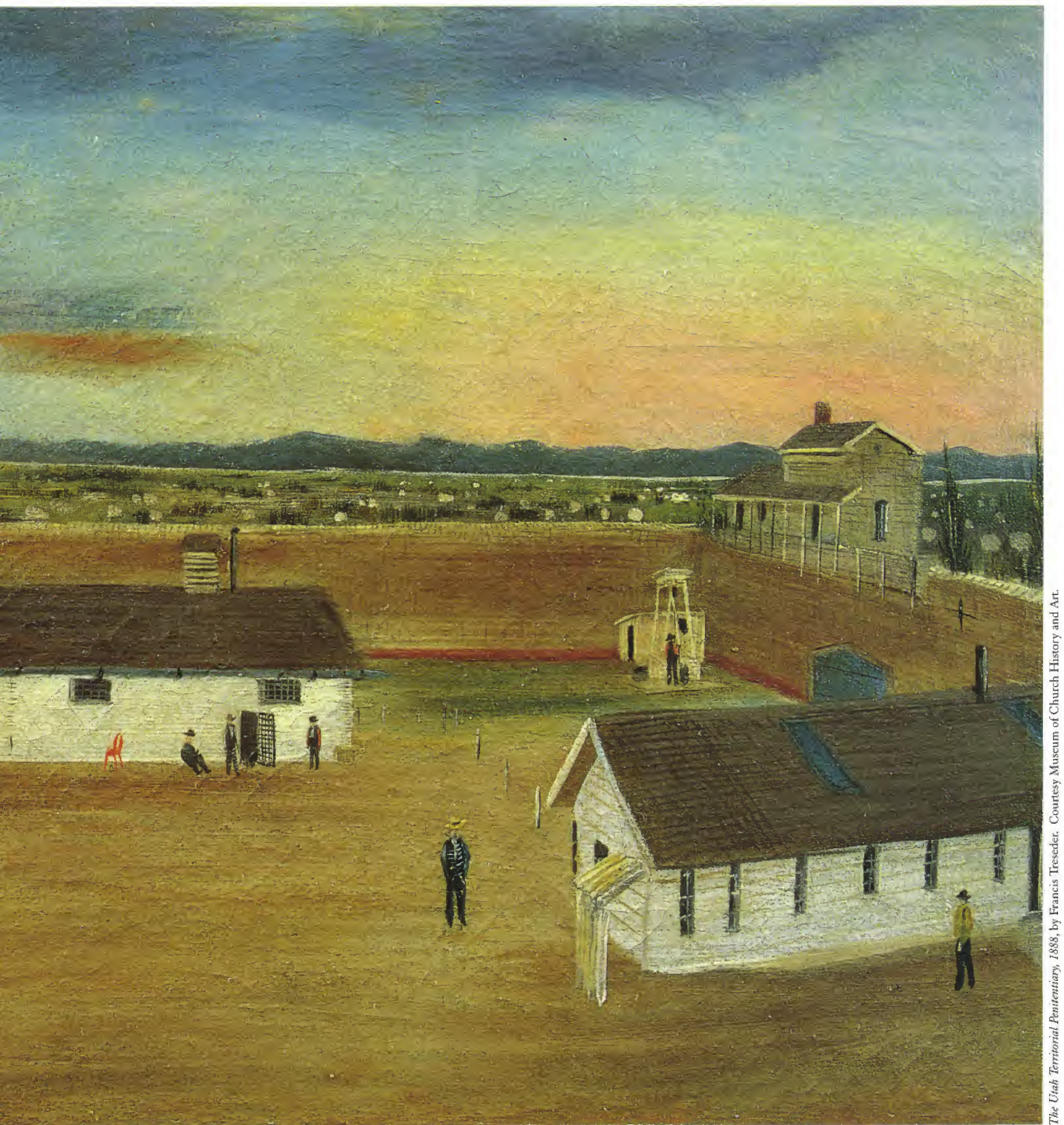
Christian Anderson was born in Gulborg, Denmark, on 6 May 1840, the youngest of 10 children. Along with other members of his family, he joined The Church of Jesus Christ of Latter-day Saints in 1854. Two years later, he was called to serve a mission near his home while his mother and sister immigrated to Utah to join the main body of the church there. After his mission, Christian sailed to America aboard the emigrant ship Humbolt, earning his passage by working as a cook for a company of emigrants even though he had little cooking experience. He traveled across the plains to Utah with Capt. John Murdock's company.

Shortly after his arrival in the Salt Lake Valley, he moved to Gunnison, where he met and married a widow, Rasmie Christopherson in 1863. Twelve years later he married his second wife, Anna Kirstine Beaugard, who died two years later following childbirth. After moving to Fillmore, he became active in civic government and served in many church callings. In 1878 he married sisters Anna D. and Hannah K. Christiansen. He died in Fillmore on 6 April 1923.

Christian Anderson was a simple, ordinary man—a farmer, a merchant, a father, a husband, a friend. But in 1889 he was thrust into the midst of an extraordinary situation, when U.S. government persecution of those who practiced plural marriage found him imprisoned for following the tenets of his faith and the love of his heart. Following is his journal account of those difficult days of trial through separation.



Trial Through



The Utah Territorial Penitentiary, 1888, by Francis Treseder. Courtesy Museum of Church History and Art.

Separation

*Pioneer Journal Reveals
the Personal Side of
Plural Marriage Persecution*

Tuesday Sept. 17. I took leave of my family to deliver myself up to the law. No one who has not passed through the same kind of experience can imagine the feelings of such parting. I have never been absent from my home for more than three weeks at a time. I had never been arrested or arraigned in court for any offense, but now my time has come. We hoped that my absence would not be very lengthy; perhaps three or four months, but in this we were to be disappointed. I kissed my dear ones goodbye while their tears were freely flowing, and with pent up emotions I stopped onto the buckboard on which I rode to Scipio, 25 miles, where I stayed overnight at Peter Olson's where I met Christian H Christianson, my brother-in-law, who I had not seen for quite a number of years. He was living at Gunnison, Sanpete County, and was now on his way to Fillmore with his wife and children to visit his relatives there. He gave me 50 cents.

Thursday Sept. 19. I attended court expecting to go before the Grand Jury, but I was not called that day. Found quite a number of our people awaiting their cases to be called in court.

Friday Sept. 20. I went before the Grand Jury and gave evidence in my own case, according to a promise which I had made to the Judge provided he would excuse my wives from attending, which was granted. I was asked how many wives I had. I told them three. What are their names? I told them, also who was first, second and third and how old the youngest child was, and who was the mother of it, etc. I recognized among the grand jurors Christian Clawson, brother of Rasmus Clawson, who arrested me, also a Mr. Penney of Kanosh, Millard County. My answers to their questions seemed to give satisfaction, and I was told that I could go, but get no witness fees because I had not been subpoenaed [sic]. I witnessed the proceedings in court, and heard Benjamin F. Barney of Monroe, Sevier County, get sentenced by Judge Dodd to 85 days in the penitentiary, and Bro. John Powell of Fillmore to 75 days. They were taken to the pen. that evening, first fruit of the crop of this session of court.

Saturday Sept. 21. Bishop Thomas Yates of Scipio, Millard County, and E.P. Marquardson of Elsinore, Sevier County, were sentenced each to 10 months for adultery to which they had plead guilty.

Monday Sept. 23. I was called in court to plead to an indictment against me for adultery. I plead guilty to save my folks the annoyance of appearing as witness against me. The Judge asked me if I had any statement to make to which I answered yes. I wished it understood that the lady named in connection with the offence [sic] in the indictment to which I pleaded guilty was my wife, my plural wife; that my plural marriage was consummated in 1878 before the Supreme Court had decided as to the constitutionality of the law of 1862. Also that I had volunteered my appearance at any time and place required and gave evidence in my own case according to my agreement. At this point, David



*I have never
been absent
from my
home for more
than three
weeks at a
time. I had
never been
arrested or
arraigned in
court for any
offense, but
now my time
has come.*

Evans, Assistant Prosecuting Attorney, to my surprise, arose and addressed the court saying, "If I am correctly informed, this man is not entitled to any mercy, he has abandoned his legal wife, and has been living in adultery all the time with his two plural wives who are now both pregnant." This seemed to anger the Judge, and he asked me if I did know that I was breaking the law. I said yes. He asked me if I did not expect the full dose of the law. I told him no; while I expect that I can stand any punishment the law will allow. The punishment inflicted would work more of a hardship upon my family than upon me, as I had a large family of small children, and no one old enough to do anything for them in my absence. He said something about begetting bastards, etc. and said he, "I will not give you the full dose this time, but I will give you 17 months and cost, take your seat Sir." This was much more than I had expected, and I was told afterwards by eye witnesses that while I was making my statement to the court Alvin Robinson of Fillmore, who was in the courtroom at the time, stepped up and whispered something to Evans who then made his statement against me. John Butler and E.P. Marquardson were sentenced same day to 8 months and 120 days and cost respectively for adultery and unlawful cohabitation. We were all taken to the Railroad Station, in charge of Deputy Marshall Mount, and then by train to Salt Lake City, and then by wagon and team drove by R. A. McBride to the penitentiary late in the evening. Our bedding and valices [sic] were left outside to be examined before allowed to go in. Our money and pocket knives were also taken from us. I was escorted to guard cell number 30, which is about 5 feet wide, with latish front. I set down on my bedding, which had now been examined, and reflected upon my situation. It was dark, I did not know where I was. I thought of the loved ones at home. After awhile someone came along and stuck a candle in through the iron bars to my cell. I took it and said thanks. He asked me if I had any matches. I answered no and he gave me two. I lit my candle and viewed my narrow surroundings. There was a hammock on which to make my bed, and I saw that I was securely locked in. At 9 o'clock a bell rang a signal for all our light to be put out. I made a bed, knelt and prayed and went to bed for the first time in my life in prison.

Tuesday September 24. Got up and dressed, after while the bars were drawn back so that we could open our doors and march down in single file with our night buckets. A shout of fresh fish went up all along the line as we newcomers appeared in view. It was a queer sight to see such a lot of men in stripes. I could hardly recognize the brethren who had come in before us. They had been shaven smooth and got on their prison garb, in part of complete. The brethren showed us much kindness in wishing us welcome, and assisting us to become acquainted with the rules. Next we got water and washed. Then we went down into the yard for a walk, where I was introduced to a number of brethren,

fellow prisoners. After a little three bells rang, signaling us to go to our cells and prepare for breakfast. Then two bells when we marched to the dining room and had our breakfast consisting of bread and beef and black coffee. We have 10 minutes in which to eat our meals. We have three meals a day.

Tuesday October 2. It was my turn with three other brethren to go outside and pump water, and Mr. Doyle, the officer in charge inside, made a proposition, that if six of the cohabs, as the brethren were called, would volunteer to run the pump, they would be considered trustees and could go around on the premises where they pleased and would be allowed to have their beard, etc. The work would amount to about two hours a day. So I concluded to volunteer, as did Winder, Jackson, butler Yates, and Marquardson. Jackson and I worked together as on shift, half an hour at a time. So I commenced to raise a mustache again, after having had a clean shaven face for one week in conformity with the rules. I had not had my moustache shaved off for over 21 years before I came to the Pen. It was soon rumored that I was a phrenologist, and I had my hands full reading characters. The officer in charge also desired that I should read his character, which I did, both phrenologically and physiognomically to his satisfaction. And I afterwards gave him a written chart. I also examined the head of Mr. McCoy, one of the officers, and many others, and gave quite a number of charts. We have Sabbath School every Sunday forenoon, and religious service of different kinds every afternoon, which all of the convicts are required to attend. The Sabbath School is presided over by Bishop Maughan of Wellsville, Cache County.

Sunday October 18. ...I was chosen by Mr. Doyle to take charge of the library and the commissary business in the place of Brother Albert Jones, whose time would be up in a few days. My business now is to sweep and clean the library room every morning, and have it open every day, except Sundays and holidays from 11 till 12 o'clock. Also to receive orders and send out for things for the convicts twice a week.

November 9. I moved up on the third tier south in to cell 118 which the former librarian had left, the most pleasant place in the house. Bishop Black of Deseret and Bro. Jolley of Moroni are on my left in 119 and Bishop Horne of Richfield on the corner, cell 120 that had been occupied by Bro. George D. Cannon. Soon after this, I was engaged by Bishop Black to write his history for him, which occupied most of my spare time, and thus the time passed, day by day, without anything of much importance transpiring.

*It was
a queer sight
to see such
a lot of men
in stripes.
I could
hardly
recognize
the brethren
who had
come in
before us.*

November 28. This is what is called Thanksgiving day all over the United States, and it was observed here with a program of reading, singing, music and recitations. My part was a select reading. We were also treated with cakes, turkey, chocolate, etc.

December 20. Finished Bishop Black's history, about 120 pages. Large foolscap size. He said he would pay me on Teasdale Store. The weather has been quite stormy here this fall, and a good deal of snow has fell in the mountains. It has been snowing here today. 60 of our brethren have come in here since Sept. 20 when the court at Provo commenced to grind them out...

Saturday December 21, 1889. Went out and met Bro. Kingsbury who brought the Mormon mail, as it is called, he comes every Tuesday and Saturday and brings things for the prisoners which they may have sent for, or which have been sent to them by their friends.

Monday 23. Bishop Black of Deseret was set at liberty after having serve out a sentence of 75 days for unlawful cohabitation. I miss him much. He said he would not rest till he got me out too. May God bless him as an instrument to bring about my liberty...

Wednesday 25. Christmas Day. We were visited by the Union Glee Club of Salt Lake City, and we had an excellent entertainment, and also a good breakfast and dinner of things furnished by our friends.

Saturday 28. Sent \$33.30 with Bro. Kingsbury for the prisoners.

Tuesday 31. Received the Mormon mail and distributed it. Snowed all day. J.C. Jolley of Moroni left this morning after having served a term of 100 days for unlawful cohabitation.

Friday 3. Commenced to take lessons in Spanish assisted by Mr. Apadaca.

Saturday 4. Had a sack of sugar come, but warden would not let it go in.

Monday 13. I wrote a petition to President Harrison.

Tuesday 14. My brother gave me \$5.

Friday 17. Four months today since I left home and family. When shall I be permitted to see them again?

Sunday 26. Preaching and singing in the afternoon by a lady. She prayed to our families and exhorted us to be true to them.

Wednesday 29. Got letters from Susannah Robison and my daughter Esther, bringing the sad news that Dorthea had given birth to a son on the 22nd and that he was dead, and the mother had had a hard time.

Monday 3 [February]. Received a letter from Bishop Black stating that Judge Dudd had refused signing my petition. He left it with S.A. Thurman who promised to see to it.





The Utah Territorial Penitentiary—Sunrise, 1885, by Francis Treseder. Courtesy Museum of Church History and Art.

Wednesday 12. Received letter from my daughter, Esther. Dorthea sick yet.

Sunday 16. A thorough search was made by the guards, our furniture thrown out.

Wednesday 19. Had a good bath and a shave.

Friday 21. Received letters from Hannah K. [wife] and Bishop Black. Dorthea improving.

Tuesday 29 [April]. Bathed. Sent out with Kingsbury \$21.95 to fill orders for prisoners.

Saturday 7 [June]. John Hart of Lehi, and James Christensen of Hyde Park were liberated. The first had served sentence of 18 months, and the latter, one of 15 days. Nearly all of the "Cohabs," as we are called here had our likeness taken.

Monday 16. Some of the toughs had made a hole through the wall, and Flynn went through but was recaptured and brought back.

Tuesday 26. I moved from cell 118 to 42 and got Brother William McKeller. A fight in the evening between Andrus and McArthur; the latter got his face cut with a piece of board.

Friday 27. Another fight between the same parties, Andrus got a severe whipping. In the afternoon the wall guard on the N.E. corner fired down in the yard among a crowd of ballplayers because some of them got too near the wall.

Friday 22 [August]. Received letter from Esther stating that little Mary is sick.

*Four months
today since
I left home
and family.
When shall
I be permitted to see
them again?*

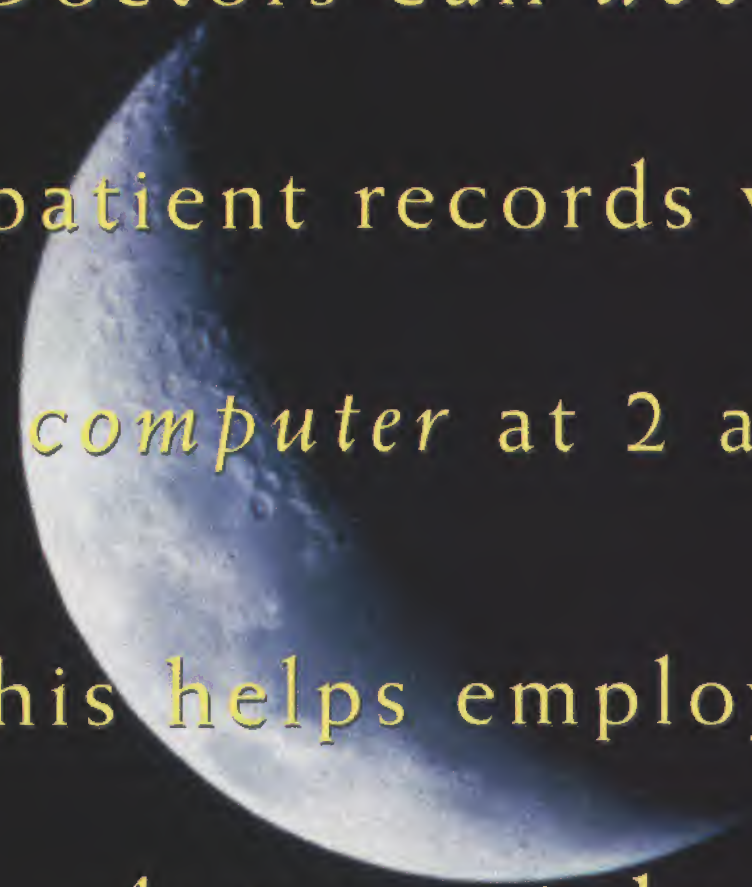
Thursday 18 [September]. Received the following dispatch from home: Fillmore, Sept. 9, 1890 C. Anderson, Penitentiary, Little Mary Died at 4:30 this morning. Dorthea. I answered the letter with words of consolation. Little Mary Dorthea was born in Fillmore city, Millard County, Utah, Sept. 8, 1883, and had been more or less sickly every summer, but oh! it hurts to lose her.

Friday 24 [October]. Received letter from Dorthea and J.A. Melville informing me that Minnie had commenced suit in Provo Dist. Court for \$1000 allimony [sic] and costs of court.

Monday 3 [November]. Had summons served on me in the action commenced against me. Dorthea and Hannah in the 1st District Court at Provo for a lot of property and alimony. Wrote letter to Melville and Giles with my answer to complaint.

Saturday 15. Was released from the penitentiary where I had been since Sept. 23, 1889 for living with my plural wives. Took rail to the city and electric car up to Teasdales where I did some business. Also went to Marshal's office where I got an order on O'Riley, a \$15 suit of clothes and \$5 cash. Stayed at B. Goddard's overnight.

Wednesday 19. Took rail to Juab and mail to Fillmore where I arrived at J.D. Smith's who had invited me to come and stay with him. My wives and most of my children came over to see me; a happy meeting. I saw my little daughter Geneva for the first time. ▼

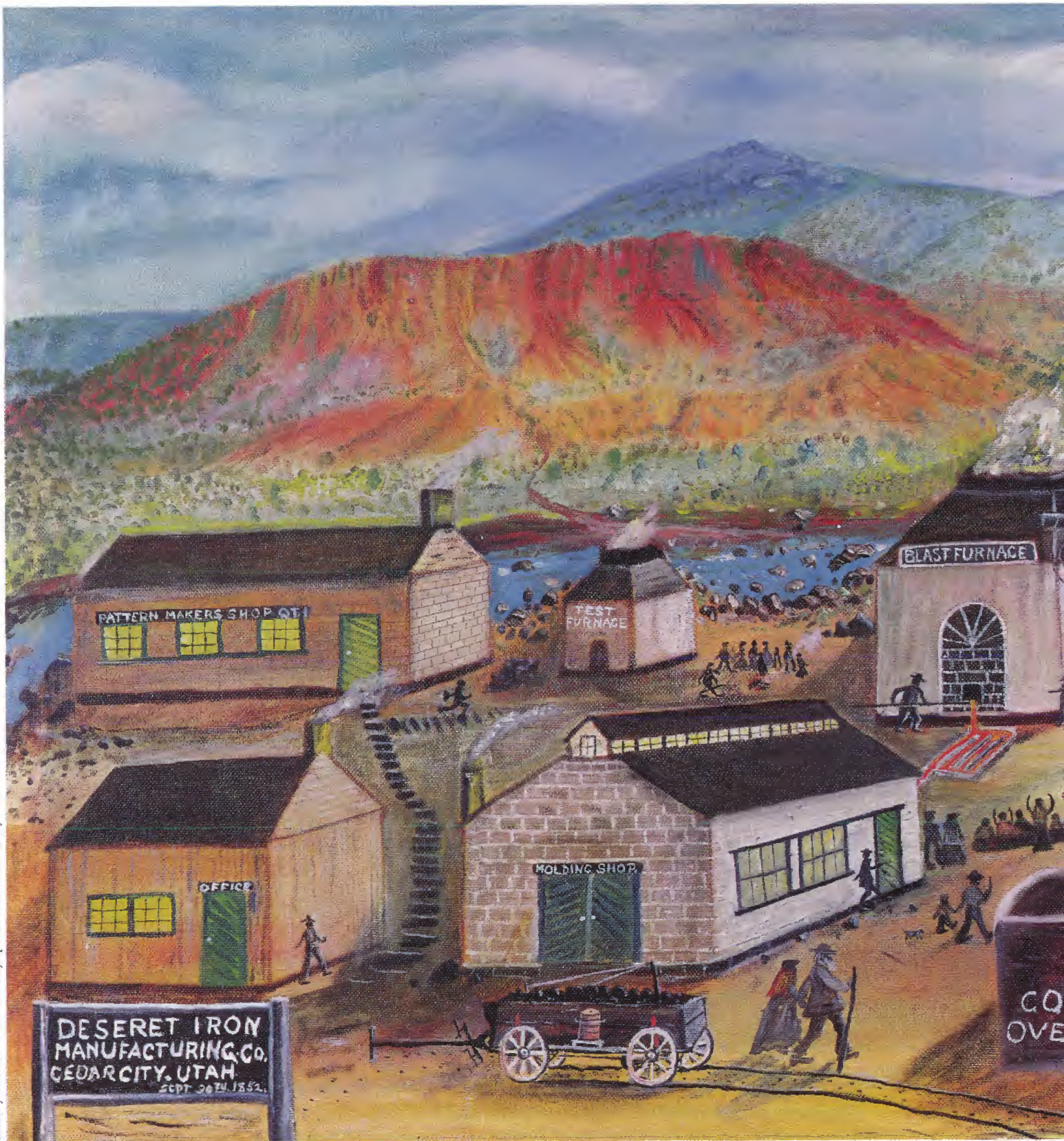


Doctors can *access*
patient records via
a computer at 2 a.m.
This helps employers
sleep at night.

All health care providers have systems in place in an effort to offer better care. Yet, the people of Intermountain Health Care saw an opportunity for a new kind of system. A computer database, which is updated at a patient's bedside. With all the information doctors and specialists may need, right at their fingertips, 24 hours a day. This system not only improves the care our patients receive, it's saving over \$5 million annually. It illustrates how the people of IHC come together to find ways to increase health care quality, while lowering costs. Employers, in particular, find a result like increased quality at less cost quite comforting. And it's an example of how doctors, hospitals and health plans are working together for you.



INTERMOUNTAIN
HEALTH CARE



The IRON MISSION

Colonial Failure Paved Way For Utah Industry



BY RICK FISH *When the Mormon pioneers arrived in the Salt Lake Valley in July, 1847, their leader, Brigham Young, dedicated the land and immediately commenced a systematic program of exploration.*

Parties were sent in every direction with instructions to record information about farm and grazing lands, water, timber, mill sites, minerals, and other resources essential for settlements.¹ Anxious to explore their new surroundings, many saints promptly formed exploring groups to reconnaissance the area. In fact, Young went on several short exploring excursions himself.²

The influx of Mormon immigrants during 1849 made it necessary to find new locations for settlements. By late fall, a substantial number of people, including the gold-rushing Forty-Niners bound for California's gold fields, had created a well-traveled wagon road known as the Southern Route to California. However, no Mormons had thoroughly explored the area south of Manti, nor had anyone carefully reported to Brigham Young exact locations and conditions for colonization and settlement.

In 1849 Gov. Young and the Legislative Assembly of Deseret commissioned Parley P. Pratt to raise 50 men, with the necessary teams and outfits, to conduct an expedition into the central and southern portions of Utah to discover sites for colonization. On Nov. 23, 47 men gathered at Capt. John Brown's home on South Cottonwood Creek and organized themselves into the Southern Exploring Company. Pratt was president of the company, which set out on its mission the following afternoon. They continued traveling south until they turned west at the present site of Highway 20, in present-day Iron County. The weather had turned into a blizzard, the river froze, the thermometer measured 20 degrees below zero, and the snow had to be shoveled away as high as the oxen. Several days were spent wading through the waist-deep snow as they made their way through the pass leading into Parowan Valley. A few days later, with the explorers just north of Parowan, it was determined to split the party in half, allowing a small group to continue exploring to present-day St. George while the remaining company members more fully explored the Parowan Valley.

Pratt led the forward group of 20 men on horseback. They passed through the present site of Parowan, and on south to Cedar City where they discovered "a hill of the richest iron ore."³ Continuing their journey southward, the explorers went through the present city of St. George, then turning north, traveled up to Newcastle where they met a group of emigrants bound for California. Pratt was informed of another great deposit of iron located on the mountain to their right (Iron Mountain). In addition to the iron ore, large deposits of coal were also discovered. After Pratt's Southern Exploring Company returned to Salt Lake City, he reported to President Young the discovery of huge deposits of iron, and several possible settlement locations to take advantage of their mineral find.⁴

A call for volunteers appeared in the Deseret News July 27, 1850. Within a year more than 100 colonists, led by Elder George A. Smith, were sent to begin a settlement and start an iron industry. With them went the hopes of enabling the pioneers to be self-sufficient and free from dependence on eastern iron products. The early iron missionaries included 118 men, 30 of whom were accompanied by their families. This was by far the largest colonizing effort and best-equipped group thus far sent out by Brigham Young. The expedition had two carriages, 101 wagons, 368 oxen, 112 horses or mules, 166 head of cattle and more than 30 dogs and cats. They also carried along 100,000 pounds of groceries.⁵

The IRON MISSION

Starting as they did in mid-winter, the expedition encountered many additional hardships. On Christmas Day the thermometer indicated 12 degrees below zero, and for nearly the entire trek there was incessant snow fall.⁶ On January 13, 1851, less than one month after they started their journey from Provo, the colonists established Parowan on the banks of Center Creek as an agriculture settlement to support the iron industry.⁷ Within the year, George A. Smith led a small company of 35 settlers, calling themselves a unit of the Nauvoo Legion, to colonize Cedar City and initiate the manufacture of iron.⁸ Legend says that the city was named after Elder Smith spent his first night sleeping under a Cedar tree.⁹

The following morning the company surveyed the area and dedicated the land, minerals, timber, and water to the Lord.¹⁰ These two settlements, Parowan and Cedar City, became the nucleus of the Iron Mission. Part of the Cedar City company provided shelter and farmed the soil while the remainder of the men began to erect a blast furnace. The record book of the Iron Company reported that "during the summer a great deal of work was performed consisting principally in building machinery for the blowing apparatus, erecting the blast furnace, digging stone, coal, and building a road to the same."¹¹

On June 27, 1852, Capt. Henry Lunt, one of the leaders of the Iron Mission, wrote that the men had been busy building the facility, and that a considerable amount of work had been accomplished. Lunt went on to explain that they obtained the needed iron for the preliminary construction by dismantling their wagons and stripping the wheels and wagon beds of their iron.¹² The settlers fully expected to replace this iron later in the season (a remarkable statement of faith, when you consider that the closest settlement was more than 200 miles away; dismantling the wagons meant they were negating any hopes of evacuating their families in case of an Indian uprising or any other possible disaster).

On the 29th of September 1852, the blast was put on the furnace and charged with iron ore. The following morning, all the iron workers and their families gathered around to watch the tapping. After the clay plug was removed, a small quantity of hot molten iron ran out the bottom of the furnace. The jubilant pioneers responded by shouting, "Hosanna, Hosanna, Hosanna, to God and the Lamb."¹³ With the first iron of the pioneer Iron Mission, Burr Frost, a Parowan blacksmith, made enough nails to shoe a horse.¹⁴

Four months later, Lunt wrote for the Deseret News: "The prospects of manufacturing that all-important iron is excellent. I would that we had 500 good men at this time to develop the rich resources of this section. I am satisfied that iron to almost any amount could soon be manufactured."¹⁵ Based on these encouraging reports, Brigham Young wrote in a general epistle dated October 22, 1851: "If a company of the brethren could be formed in England, Wales,

MORE THAN 100

COLONISTS, LED

BY ELDER

GEORGE A.

SMITH, WERE



SENT TO BEGIN A

SETTLEMENT AND

START AN IRON

INDUSTRY. WITH

THEM WENT THE

HOPES OF

ENABLING THE

PIONEERS TO BE

SELF-SUFFICIENT.

Sweden, or any other country to come and make iron from the ore...it would be one of the greatest auxiliaries for advancement in building up the valleys of the mountains." President Young continued by instructing all the presiding authorities in those countries "to examine this subject and forward such a company with the least possible delay."¹⁶

Acting upon this directive, Erastus Snow and Franklin D. Richards, who were then presiding over the LDS missions in Great Britain and Scandinavia, secured English capital and organized a company to assist in Utah's iron manufacturing. In Liverpool, on April 28 and 29, 1852, the proposition of raising money for that purpose was discussed by a gathering of Mormon converts who were professional iron workers and men of means. The result was the organization of the Deseret Iron Company, with Snow as president and Richards as secretary.¹⁷ In all, the company raised \$16,000. Snow and Richards arrived in Salt Lake City in August, 1852, and immediately had their company incorporated.¹⁸

During general conference in October, 1852, Brigham Young called for 100 families to strengthen the Cedar City colony.¹⁹ This group included new converts from the British Isles. The following month, Snow and Richards went to Cedar City to reorganize the Iron Company by combining the interest of the original settlers with those of the Deseret Iron Company. The new company purchased the rights, interests, and improvements of the settlers for \$2,865, which included a small blast furnace, an apparatus for experimenting on the ores, mining interests, Coal Creek water privileges and all the related property.²⁰

The new organization brought fresh enthusiasm to the work. For all of their time and effort, the original colonists had produced a meager amount of iron. The new company, with innovative ideas, fully anticipated prompt measurable success. They collected several thousand dollars of new subscriptions and experimented with new ways to flux the ores.

The first winter under new management was severe. Power was lost when the streams froze, and snow-filled canyons put the coal beyond their reach. At the same time, experiments with local coal proved unsatisfactory. The fledgling company was forced to continuing using pine wood and charcoal for fuel, which was considerably more expensive to supply.

On December 13, 1852, Gov. Young explained to the legislature the significance of the iron industry. He showed a sample of the metal produced, and went on to declare that the heating problems would soon be remedied.²¹ Subsequent production progressed sluggishly, and discouragement soon dominated the colony. Seeing only limited success in the face of mounting obstacles, many missionaries left the area while others asked to be released.

Despite the melancholy, 1853 saw much activity on the part of the new owners of the iron works. The com-

pletion of a series of plant modernizations was consummated with the installation of an air furnace. Iron workers spent \$6,000 and two months to build a road to coal deposits more than seven miles away, making coal more accessible.²²

Many believed 1853 would be a banner year for the industry. Instead, Indians in the area took to the warpath and the pioneers had to concentrate on preserving their lives.²³ By the time peace was restored, the weather had turned against them. Torrential rains swept away bridges, dams and the newly completed road to the coal mine leaving three feet of debris at the iron works site. The floods also deposited 20-30-ton boulders at the plant and swept away hundreds of bushels of charcoal, wood and other valuable materials.²⁴

Most of the pioneers remained undaunted. In the spring of 1854 the colony began again. They laid the foundation for a larger and improved furnace, which was completed in September at a cost of \$3,782. The new furnace was made of 150 tons of rock, and was lined with porous sandstone instead of fire brick. A larger water wheel and a double-action blowing apparatus was also installed. Four large coke ovens were built and construction was started on several others. Their objective was to prepare for operations in 1855.²⁵

On April 19, 1855, the new furnace was charged, and 24 hours later, 1700 pounds of good iron was produced.²⁶ For the first time since the project was launched in 1851, the techniques of iron production seemed to be working. But even with that achievement, other elements requisite for success were absent. Foremost was the lack of experienced iron workers and other laborers. Many workmen were needed to keep adequate ore and coal supplies on hand. The Deseret News of May 27, 1855 carried this item: "150 men are wanted at the Iron Works immediately in this County to carry on the Iron Works successfully...50 additional teams are necessary to keep the furnace supplied with fuel and ore. The people are in high spirits on the iron subject; the furnace having been kept successfully in operation for two weeks satisfied the most skeptical that nothing was wanting but to continue the charge, as the furnace was 'blown out' simply for want of fuel."²⁷

Brigham Young toured the southern settlements in the spring of 1855. On his return he praised the pioneering spirit and determination of the people of Iron County: "The men have done as well as they possibly could do, considering the circumstances and inconveniences...but in spite of these handicaps, the work has progressed almost as well as the same kind of industry in the older states where capital and labor are plentiful..."²⁸

Another serious problem facing the colony was maintaining a supply of water for the iron works. It was nearly impossible to depend on the water flow of Coal Creek, which varied from practically nothing to flood-

AFTER THE GLAY

PLUG WAS

REMOVED, A SMALL

QUANTITY OF HOT

MOLTEN IRON RAN



OUT THE BOTTOM

OF THE FURNACE.

THE JUBILANT PIO-

NEERS RESPONDED

BY SHOUTING,

"HOSANNA.

HOSANNA,

HOSANNA. TO GOD

AND THE LAMB."

ing torrents. Moreover, during the winter of 1855-56, operations were brought to a complete halt because the stream froze for three months.²⁹ Unable to maintain operations during the freezing temperatures, the pioneers brought in two 30-horsepower engines to supply the needed power. However, the engines were unequal to the task and demonstrated just another futile effort to keep the iron works alive.³⁰

Finally in 1857, disheartened workers began to abandon the plant and leave the settlement. They had spent about \$150,000 on this first attempt to make iron from Utah's iron ore and coal. The coming of Col. Albert Sidney Johnston's 2,500-man army in 1858 caused a complete shut-down from which the iron works never recovered. In succeeding months, efforts were made to start operations but were unsuccessful. One of the last runs made at the old furnace converted seven wagon loads of Johnston's Army cannon balls into molasses rolls and other castings.³¹ The furnace was finally closed late in the fall of 1858.

But that wasn't the end of iron-making in Utah. Twenty years later a new generation of pioneers would pick up the baton and carry on. By 1924, Utah would have its first successful iron manufacturer located between Springville and Provo in a town called, appropriately, Ironton. Ironton's success would eventually culminate in bringing the United States government to Provo to build Geneva Steel in 1942. What started with the Iron Mission in 1849 led to the establishment of one of Utah's leading exports: iron and steel. ▼

Rick Fish is an archivist for Geneva Steel.

1. Milton R. Hunter, *Utah in Her Western Setting* (SLC: The Deseret News Press, 1943) 129. 2. Kenney, Wilford Woodruff's Journal, vol. 3, 237-240; 3. Report of the Southern Exploring Company, Jan. 8, 1850. 4. Report of the Southern Exploring Company, Feb. 1, 1850. 5. Gustive O. Larson, ed., "Journal of the Iron County Mission," *Utah Historical Quarterly*, XX (Apr. 1952). 6. *History of the Colonization of Parowan, Iron County*, 25 Dec. 1850. 7. *The Instructor*, Apr. 1959, p. 112; *Journal History*, 13 Jan. 1850. 8. *History of the Colonization of Parowan, Iron County*, 1 Nov. 1850. 9. George A. Smith Journal (LDS Archives, SLC), 2 Nov. 1851. 10. Henry Lunt Journal (LDS Archives, SLC), 2 Nov. 1851. 11. *Iron Company Record Book*. Unpublished, SUU Special Collections. 12. *Deseret News*, 24 Jan. 1852. 13. *The Instructor*, Apr. 1959, p. 112. 14. *The Instructor*, Apr. 1959, p. 112. 15. *Deseret News*, 5 Oct. 1852. 16. *Deseret News*, 22 October 1851. 17. *Millennial Star*, Vol. 14 p. 18, 1852. 18. *Deseret News*, 8 August 1852. 19. *General Conference Report*, Oct. 1852. 20. *Early Industry in Utah*. Unpublished, Geneva Steel Archives, "Iron County History," File 5 Doc 1 (Provo, Ut). 21. *Millennial Star*, Vol. 15 p. 281. 22. *Early Industry in Utah*. Unpublished, Geneva Steel Archives, "Iron County History," File 5 Doc 1 (Provo, Ut). 23. *U.S. Steel in the West*. Geneva Steel Archives, "Growth of Utah Iron & Steel History," File 12 Doc 1 (Provo, Ut). 24. *Deseret News* (Salt Lake City), June 6, 1855. 25. *Millennial Star*, Vol. 18 p. 6. 26. *Early Industry in Utah*. Unpublished, Geneva Steel Archives, "Iron County History," File 5 Doc 1 (Provo, Ut). 27. *Deseret News* (SLC), 27 May 1855. 28. *Early Industry in Utah*. Unpublished, Geneva Steel Archives, "Iron County History," File 5 Doc 1 (Provo, Ut). 29. *Millennial Star*, Vol. 18 p. 251. 30. *Millennial Star*, Vol. 18 p. 251. 31. *Millennial Star*, Vol. 21 pp. 30-34 & pp. 619-720.



Members of the Jared Pratt Family Association are literally turning the genealogical world upside down with an innovative new approach to ancestral research that begins where most other programs end: with a pioneer progenitor. And they're inviting the descendants of other Utah pioneers to celebrate the Pioneer Sesquicentennial by joining them in the Great Pioneer Descendants Search.

Developed by Jared Pratt Family Association President Robert J. Grow and his son, Matthew (who is currently serving an LDS mission), the program is an attempt to identify all of the descendants of Jared Pratt (the father of Utah pioneer leaders Parley P Pratt and Orson Pratt, as well as three other sons and one daughter), enter them into the LDS Church's Personal Ancestral File and provide the data to the church's Family History Library. When the effort was started in 1990, there were some 5-6,000 known Jared Pratt descendants. To date, more than 19,000 additional descendants have been identified, bringing to more than 25,000 the number of Pratt descendants who have been genealogically linked.

And if you think that this project has probably been the result of the best efforts of professional genealogists or lonely people who don't have anything else going on in their lives, think again. Grow is president and chief operating officer of Geneva Steel, the only integrated steel mill operating west of the Mississippi River. He also chairs the American Iron and Steel Institute, the premiere industry association for steel companies in the United States, Canada and Mexico, and the Coalition for Utah's Future (formerly Project 2000), a non-profit organization founded as a way of improving and protecting the quality of life for all Utahns. He is also bishop of the Sandy, Utah, LDS ward in which he lives with his wife, the former Linda Gessel, and three of their six children (the other three are serving LDS missions and attending law school, respectively).

In other words, Grow is an extremely busy man. But in his view, this project deserves a place among his many priorities. "As a young man, I was strengthened by the stories of my pioneer ancestors that were told to me by my mother," Grow said. "When I heard about how Orson Pratt and Erastus Snow rode into the Salt Lake Valley on July 21, 1847, three days before the main body of Brigham Young's pioneer handcart company, I felt like I was right there with them. When I heard about Parley Pratt's involvement with the Iron Mission, it was as though I had participated in the discovery of iron ore in southern Utah myself. I believe we strengthen ourselves and

'As

We Learn

More

About Our

THE GREAT *Pioneer Descendants* SEARCH

Ancestors,

We Learn

More About

Ourselves'



our children by remembering how our pioneer ancestors met the challenges of their day."

Of course, it helps if you have someone in the family like Matthew, who attacked the Pratt family descendants search with the same kind of energetic enthusiasm most teenagers reserve for sports, cars and dating. "Matt entered more than 10,000 individual names and integrated computer data from every imaginable type of system," Grow said of his son's descendancy efforts. "As a result of his work, we were able to fill half of a church recreation hall with computer-generated descendancy 'tree charts' showing all of the Jared Pratt descendants located to date."

For Matthew, the descendancy effort has been more than just a hobby. "As we learn more about our ancestors, we learn more about ourselves for they are a part of us," Matthew added. "And because they were able to accomplish great things, it makes me believe that I can accomplish great things if I can just be as courageous and faithful as they were."

The elder Grow believes there is a good reason a new approach to family history is being developed in the Pratt family. "Jared Pratt's descendants, primarily through the influence of Orson Pratt, have a long heritage of family reunions, historical record-

keeping and genealogical work," he said. "On Sept. 19, 1880, Orson delivered one of his final public sermons in the Salt Lake Tabernacle on his 69th birthday—exactly 50 years to the day after his baptism. Later that day, 70 of his children and grandchildren attended a birthday gathering where he was presented with a book of remembrance compiled by his children."

The book, Grow said, was described by one observer as a "large family record of 600 folio pages recording the names of the living and the dead members of the Pratt family." By that time, Orson had out-lived Brigham Young, Orson Hyde, Heber C. Kimball and most of his Utah pioneering contemporaries, as well as all of the Utah Pratts of his generation.

"Orson had a life-long love for genealogical work and was planning a large Jared Pratt family reunion for the autumn of 1881," Grow said. "Due to his failing health and other events, however, the reunion was never held. But the family organization he left behind has remained active and involved in genealogical research, with his book of remembrance a focal point of family history."

For more than 50 years, the names of Orson's descendants were recorded in the book, in keeping with the pioneer's own handwritten preface to the



volume: "This record is written to be handed down to future generations, not only to preserve the genealogy of my forefathers, but to collect and register therein, from generation to generation, the dates of births, marriages, places of residence and deaths of all the descendants of my four brothers and myself... It is to be hoped that all our posterity of whatever branch or name will be sufficiently interested to preserve their genealogy to the latest generations" (Family Record Book, pp. 7-8).

Orson's book eventually contained the names of more than 2,100 descendants. But the last names were entered during the early 1930s. The book was given to then-LDS Church Historian Joseph Fielding Smith in 1936 when the task of tracking Pratt descendants became overwhelming. "The five Pratt brothers had 94 children, of which 58 are likely to have living descendants," Grow said. "As a result of that, we estimate that Jared Pratt has 40-50,000 descendants, of which 25,000 have now been identified and computerized by the family organization."

The arduous task of identifying and computerizing the names of Jared Pratt's descendants began by searching existing records. The LDS Church's Ancestral File and its files of family group sheets from the four generation program were particularly helpful. The Grows also studied family organization materials and any published material they could find that related to the Pratt family. "All of this material served as the foundation for our database," Matthew said.

The gathering of new descendant data began with a direct mailing campaign to known Pratt descendants. "We had a mailing list that was almost eight years old, so only about half of the addresses were good," Matthew said. "But we went ahead and mailed information to them, including a questionnaire to establish where individuals fit into the family descendanty and to find out if they knew where any additional Pratt descendants lived. Each time we found a new Pratt descendant, we sent them a copy of our original letter and questionnaire, and they, in turn, provided even more contacts."

Letters were also mailed to every Pratt in Utah phone books. "Though many of these were not descendants of Jared Pratt," Matthew said, "the majority were relatives, and this proved to be an effective way of contacting new descendants."

While new Pratts were being found, the Grows continued their ongoing efforts to link the Pratt descendants they already knew about to specific family lines. Those whose names were already in the database, but whose information was incomplete, were sent a copy of the descendanty chart and asked to help identify where they fit into the record. "The descendanty charts allowed them to see where the gaps were in our records," Matthew said, adding that they also

included family group sheets to facilitate the process.

The culmination of the original descendanty effort was a Jared Pratt family reunion, which was attended by some 800 Pratt descendants in 1991. Wall-size versions of the descendanty charts lined the meetinghouse cultural hall where the reunion was held, and computer displays were available to help familiarize family members with the Personal Ancestral File software and to give them an opportunity to proofread and add information directly to the computer database.

"Family members seemed to catch the spirit of what we were trying to do," said Grow. "As you looked around the room and saw all those charts with all of those names, you began to sense the incredible depth and breadth of this extensive, extended family outreach."

Similar feelings were experienced by those who attended the Pratt family reunion in July, 1996, which featured updated versions of the descendanty charts and a wide variety of family history information and displays. Family members were introduced to future plans for the Pratt Family Descendants Search, which at some point in time will include a presence on the internet.

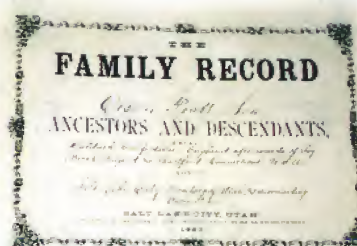
"We have made limited excursions in the internet, but were not technologically equipped at the time to make full use of this resource," Matthew said. "However, we are convinced that the internet can be a key area for finding descendants and new contacts, particularly those spread over a wide geographic area and those who do not have contact with the LDS Church."

And so the Pratt Descendants Search continues, with an eye toward identifying all Pratt descendants and making them aware of their rich pioneering heritage. Grow said he hopes the families of other Utah pioneers will join the Pratts in a "great pioneer descendants search" of their own.

"What better way to observe the Utah Pioneer Sesquicentennial than to work together as a family to identify the descendants of these noble pioneer men and women?" Grow asked. "Even in a family as historically prominent in Utah as the Pratt family is, working backward through the generations had only yielded a fraction of the total number of family members we have now identified by researching from our pioneer forbear forward. Many people who didn't even know that they were related to the Pratts are now aware of their proud pioneer heritage, and I can't help believing that someday that may make a difference in how those descendants choose to live their lives—today and in the future." ▼

For more information on how to organize a Great Pioneer Descendants Search within your family organization, please contact Grow through the Jared Pratt Family Association, 9767 S. Little Cottonwood Place, Sandy, Utah 84092.

*"This record
is written to be
handed down
to future
generations,*



*not only to
preserve the
genealogy of
my forefathers,
but to collect
and register all
the descendants
of my four
brothers
and myself."*

"Feel the Holy Land"

with Daniel Rona



Daniel Rona

(the only LDS guide in Israel)
your guide for each tour



Bryce Neubert, Michael McLean & Merrill Jenson

(*The Garden* tour)
with Daniel in Jerusalem March '97

Daniel Rona has been touring Latter-day Saints in the Holy Land since 1974. He has guided more LDS tours in Israel than all other tours operators combined. He was born there. He knows the people, their customs and cultures. He is the **ONLY** LDS licensed guide in the Holy Land. (Every tour in Israel must have a licensed guide.) He reveals Israel "from the insight out." Latter-day Saints learn of the Savior and of their Jewish roots in a special and spiritual way on each of Daniel's more than thirty tours every year. He's an **American** and an **Israeli**, a **Mormon** and a **Jew**.

"Daniel is a master teacher,
I'm in awe of his talent & spirit."
- *Michael McLean*

"My experience with Daniel was
more enlightening than I could have
ever imagined." - *Kurt Bestor*

"Inspiring! I can't wait
to go again."
- *Marvin Goldstein*

The Garden tour with Michael McLean, Bryce Neubert & Merrill Jenson: March 2-12, 1997 witness this powerful and exciting musical experience in the land of Him who inspired it. Michael, Bryce & Merrill (creators of this allegorical oratorio) join Daniel on tour, and perform *The Garden* with the help of Jerusalem Branch members and those on tour with singing experience.

More than 30 Other Tours: Daniel lives in Israel, he tours almost every week. Tell us what time of year you are interested in going and we will let you know prices, discounts and availability. Special group rates and custom itineraries available. Egypt, Jordan and other options are available. For a **FREE** itinerary, newsletter and audio cassette call **ISRAEL REVEALED:**

800-272-RONA

In Salt Lake City call (801) 272-RONA (7662)

Please send me the following (my address is):

Name _____
Address _____
City/State/Zip _____
Phone _____

Mail to: ISRAEL REVEALED
P.O. Box 52, Sandy, Utah 84091

*Free Newsletter &
Audio Cassette*

- ☐ Yes, send me a **FREE** One Year Subscription to the **ISRAEL REVEALED** Newsletter.
☐ Yes, send me a **FREE** Audio Cassette of one of DANIEL RONA's Firesides.
☐ Yes, send me information on "**The Garden**" tour with Michael McLean, Bryce Neubert, Merrill Jenson and Daniel in **March '97**.
☐ Yes, send me information on all of Daniel's '96-97 tours. (Daniel tours almost every week of the year.)
☐ Yes, I am interested in going to the **Holy Land** with **Daniel Rona** in the **next two years**, please keep me in mind.

with
Daniel Rona

ISRAEL REVEALED

Daniel Rona's Israel Revealed six-tape, made for TV, video series is available wherever LDS products are sold, or by calling (800) 272-RONA.

Six Chapters Join Forces to Honor Canyon Pioneers

The cooperative efforts of six SUP chapters has resulted in the installation of six new markers commemorating historical events and places in the eastern Salt Lake City area known as the Hollow.

Some 300 guests attended commemorative services, during which SUP National President J. Elliot Cameron dedicated the markers. The story of the area was presented by Robert S. Pratt, a great-grandson of Parley P. Pratt, for whom the area was named. Pratt spoke about the part his great-grandfather played in making a road up the canyon and helping to develop the Parley's Canyon area.

Markers for the park were provided by the Canyon Rim Chapter (Dudlers Inn), the Holladay Chapter (Suicide Rock-Reservoir), the Jordan River Temple Chapter (Wine Cellar), the Olympus Hills Chapter (the Aqueduct sandstone wall), the Sugarhouse Chapter (Parley's Tollgate) and the Pioneer Heritage Chapter (the railroad).

Myrna Fairbanks, president of the Canyon Rim Citizens Association, conducted the meeting, which also featured the music of the U.S. Army Band.

"It is appropriate that six SUP chapters worked together to place beautiful markers in honor of the pioneers who worked so hard and gave so much to build up this part of the valley," said President Cameron. "For those who want to get away from the hustle and bustle of everyday life, a walk down through this beautiful park is just what is needed. Even though two freeways pass within a short distance, the only sounds you can hear are the birds singing, the

wind rustling through the trees and the cool stream gurgling as it winds its way through the bottom of the park."

HARMONY CHAPTER

Exploring "Zion on the Delaware"

Members of the Harmony, Pa., Chapter enjoyed a videotaped journey to "Zion on the Delaware" recently during one of the newly organized chapter's first meetings. The videotape was produced by Phil Tuckett, vice president of special projects at NFL Films. It focuses on the growth of the LDS Church in New Jersey and Pennsylvania, featuring the real-life stories of modern converts and missionary work. Tuckett also spoke about his experiences in preparing the tape, concluding that "each member of the church is an individual story."

TEMPLE QUARRY AND SETTLEMENT CANYON CHAPTERS

Trekking Through Utah's West Desert

During a pleasant two-day trek, 40 members of the Temple Quarry and Settlement Canyon chapters explored Utah's West Desert and its history.

Glen Greenwood and Don Rosenberg planned the journey. Glen is the trekmaster of the Sandy chapter and Don represented the Tooele group. Don is a retired soil conservationist and an amateur historian, and he served as the tour's able guide.

The trek's first stop was at Faust, a Pony Express Home Station in Rush Valley. Riders and their animals could eat, rest and sleep at a home station. The Pony Express was launched in 1860, with young riders carrying mail from St. Joseph, Mo., to Sacramento, Calif., and back. The advent of telegraph technology ended the service 18 months after it was begun.

Next stop was at the mouth of Overland Canyon, where Indians (probably Goshutes) attacked a stagecoach station in the mid-1860s and killed and scalped the seven men where were there.

Chapter Eternal

Walter Bauer
Morgan, Utah

Frank E. Eastman
Provo, Utah

George M. Gray
Tooele, Utah

Roscoe Turrell Pixton
Salt Lake City, Utah

Clarence "Bud" Silver
Salt Lake City, Utah

L. Grant Stewart
Tooele, Utah

Leland "H" Tuft
Murray, Utah

Paul Jarvis Updike
Phoenix, Ariz.

The station was then burned to the ground. Another station, located about five miles from the canyon mouth, was named Round Station because of an adjacent rock wall fortification. The station is now gone, but the walls of the fortification still stand.

Trekkers then visited the Bagley Ranch at Callao. When it was used as a pony express stop, it was known as the Willows because of a wonderful, child-friendly willow tree that towers over ranch buildings along with a round-leaf poplar with a 27-foot circumference.

Some of the history of the ill-fated Donner Party was found at Donner Springs, northeast of present-day Wendover. According to Don Rosenberg, party leaders knew there was a spring at the eastern base of Pilot Peak, but their wagons bogged down in the salt muck about five miles from the spring. They unhitched all of the animals and drove them to the water. By the time they returned to their wagons, the livestock and people were thirsty again, but they set off for California anyway.

One of the most fascinating stories discussed during the trek had to do with the Hawaiian colony of Iosepha (Joseph). In 1889, devoted Hawaiian Mormons responded to the church's call to come to Utah, where they were given the land located 20 miles south of Timpie. They stayed there until 1917, three years before the LDS Church's Hawaiian Temple was completed. All but one family eventually returned to the islands. A large monument and a cemetery are reminders of this interesting chapter in Tooele County history.

Other stops during the tour were made at the ghost town of Gold Hill and the remote first cabin of Hilda Erickson, who died at age 108 as the state's last survivor of the pioneer era.

Submitted by Golden A. and Carol Buchmiller

MURRAY CHAPTER

New Leadership Appointed

The Murray Chapter is pleased to announce their new officers for 1996. They include: Mark Redd, president-

Glen Andrew (BY)	Lark Elsworth Flanigan (CC)	Douglas Peck (AL)
Donald Gibbons Barbezat (ME)	Alburn Delane Griffin (AL)	Theodore S. Perry (TF)
Marc Eugene Barbezat (AL)	William Lynn Hamilton (PH)	Michael Merlvin Robinson (AL)
Bruce A. Barrett (WW)	Ross C. Hilton (CC)	Roy J. Rogers (RR)
David L. Bigelow (OGPI)	Glen V. Holley (OGPI)	Joseph W. Rondo (STGEO)
Clair B. Black (BY)	Forrest H. Hollopeter (OGPI)	Ernest H. Salt (AL)
James F. Bowman (HINR)	Arthur E. Hutchens (OGPI)	Clifford J. Scarlet (TB)
L. Blake Bowthorpe (AL)	Michael L. Hutchings (AL)	Marlow Schow (HINR)
Charles E. Ted Bradford (SD)	David C. Jensen Jr. (BE)	Brian L. Shoemaker (AL)
Van L. Bushnell (CC)	Raymond H. Johnson (BH)	Thomas S. Taylor (BY)
Calvin W. Carter (CC)	Wesley Keller (AL)	Joseph L. Thorne (AL)
Sterling F. Clark (PH)	Stanley B. Kimball (AL)	Robin Tuck (WW)
Junius Blaine Covington Jr. (OQMT)	Les E. Lamb (HOL)	Lysle Charles Tuckfield (PH)
Robert Vern Crossley (AL)	Ben H. Malan (OGPI)	Edgar M. Van Vlech (HUR)
LaMar A. Day (SD)	Burton Smith Miller (AL)	John T. Wallace (AL)
Mervin H. Day (CV)	Clyde H. Muir (MTV)	Dean P. Wiberg (AL)
Irvin P. Dechter (SLC)	Kent E. Myers (CC)	Howard O. Wiscombe (SD)
Stanley A. Fishler (CR)	Robert M. Nielson (AL)	Leon M. Yates (OQMT)
	Lee Crandall Park (AL)	

elect; Ephraim Furness, vice-president; Gene Peaden, director; Max A. Barnett, president; Kenneth C. Johnson, secretary; F. Glen Green, vice-president; Glen Maynes, director; Keith M. Peterson, past president; Wayne Bott, director; and Lorin Simper, treasurer.

EAST MILL CREEK CHAPTER

Three Generations of Service

SUP membership is a tradition in the Hardy family—and so, it seems, is serving on the East Mill Creek Chapter board of directors.

First elected chapter secretary in 1991, Howard Hardy served faithfully as secretary and then as treasurer until 1995, when ill health forced him to resign. Throughout those years of service, his son, Ronald served in the chapter organization with him, including a term as chapter president in 1993. In 1994, Dr. Lawrence Astle, Howard's son-in-law, joined the board for two terms as a director, and was recently replaced in that position by his son, Dr. Kevin Astle. Three other Hardy boys (no, not those Hardy

boys)—Brent, Duane and Grant—are life members of the chapter.

Today Ron and Kevin serve on one of the SUP's youngest boards. Chapter President David "Phoenix" Roberts was elected three weeks before his 36th birthday, after completing two terms on the board. Serving his third term on the chapter board is Eric Patten, who was first elected in 1994 at age 27.

Submitted by D. "Phoenix" Roberts

MILLS CHAPTER

More New Leadership

The Mills Chapter 1996 officers include: John Alley, president-elect; George VanLeeuwen, board member; Robert Heyer, president; Wallace Coleman, board member; Paul Swenson, secretary/treasurer; Julian Rasmussen, board member; Ray Edvalson, board member; Everett Call, board member; Preston Porath, board member; Wallace Rosander, board member; Avarid Rigby, board member; Mont Mahoney, board member; and Leo Barlow, past president.

Submitted by Julian Rasmussen

T

he words to the hymn, "O Ye Mountains High," reflect love and loyalty to Utah as "my own mountain home." But when Charles W. Penrose wrote the hymn's text, he had seen the place where "the clear blue sky arches over the vales of the free" only in his imagination.

"'O Ye Mountains High' was written somewhere along about 1854," Penrose recalled some years later. "I was walking on a dusty road in Essex [England]. My toes were blistered and my heels, too. I had been promised that if I would stay in the mission field another year I should be released. That was the cry every year: 'Brother Penrose, if you will stay and labor another year, we will see that you are released to go to Zion.' But it kept up for over ten years.

"Of course, I had read about Zion and heard about the streets of Salt Lake City, with the clear streams of water on each side of the street, with shade trees, and so on. I could see it in my mind's eye, and so I composed that song as I was walking along the road, and set it to a tune—the Scotch ditty, 'O Minnie, O Minnie, Come o'er the Lea.'

"In Essex, we held a cottage meeting, and in that meeting I sang it for the first time it was ever sung. Of course the words were adapted to a person who had never been to Zion then, but it was afterwards changed in a very slight respect or two, to fit people who had gathered with the Saints."

I Could See it in My Minds Eye'

On

June 10, 1846, Franklin Dewey Richards wrote in his journal: "I accepted the offer of two yoke of oxen, a wagon, a jack screw, a chain and a whip, the whole valued at not to exceed one hundred and twenty five dollars, in exchange for a two story brick house, and an acre of ground which my neighbors a year ago considered worth five hundred dollars. About sunset we bade adieu to our little home in Nauvoo."

After arriving in Sugar Creek, he committed his loved ones to the protecting care of God, and turned his face sadly yet resolutely toward the east, without money and scantily clothed, to make his way across continent and ocean to fulfill the mission to which he had been called. Meanwhile his wife, Jane Snyder Richards, began the trek west with their 2-year-old daughter, Wealthy. Twenty

days after leaving Sugar Creek she gave birth to their second child, a son whom she named Isaac. The baby died shortly after he was born. According to one observer: "The picture of this homeless pilgrim mother, lying helpless in her wagon on the broad, lonely prairie, her dead babe on her breast, and her husband a thousand miles away, was pitiful enough to melt a heart of stone."

Unfortunately, some hearts were harder than stone. Little Wealthy became ill about the same time baby Isaac died. As the pioneer company approached the Missouri River, Wealthy gradually grew weaker, having scarcely eaten anything for a month or more. One day while passing a farm, someone in the company commented on a fine field of potatoes. Wealthy was fond of potatoes, and she gathered enough strength to ask her mother if she could have one. Heartened by her child's sudden interest in something to eat, Jane went to the house to ask if she could have one potato for the sick child.

The woman of the house snarled at the possibility. "I would not sell or give one of you Mormons a potato to save your life," she said. Then she set her dog on Sister Richards as she scurried sadly away.

Wealthy died a few days later and was buried at Cutler's Park, just west of the Missouri River. Unaware of the death of his daughter, Elder Richards wrote upon his arrival in Liverpool: "Today my little daughter, Wealthy, if she lives, is three years old. May her life and health be precious in thy sight, O Lord." *From The Life of Franklin D. Richards by Franklin L. West*

Robert

Smith, a friend of Heber C. Kimball's and for many years almost a member of his family, wrote: "In 1857, I was working for Brother Heber and asked him for some goods which he refused to let me have. Feeling bad over it, I went home and laid the matter before the Lord. The next morning when I came to work, Brother Heber called me into his room and said, 'Robert, why have you been complaining to the Lord about his servant, Heber? Here are the things you asked me for and after this, don't go to the Lord about every little thing that happens.'" *From The Faith of Our Pioneer Fathers by Bryant S. Hinckley* ▼

From

Stories of Latter-day Saint Hymns

by George D. Pyper

Kids Love Deseret Book

Abish. A new picturebook from the Steppingstone series. Features captivating illustrations and a unique teaching guide—three Nephite children who help young readers learn pronunciation and understand the story. Paper. **\$5.95**

Run, Ducky, Run. From the Bee Theres series—for girls ages 8-12 by Lael Littke. Young girls will enjoy this hilarious adventure as Ducky accidentally runs for 7th grade class president. Book six. Paper. **\$6.95**

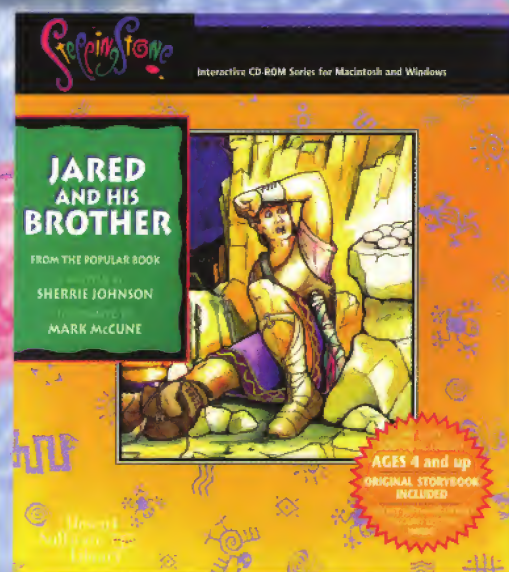
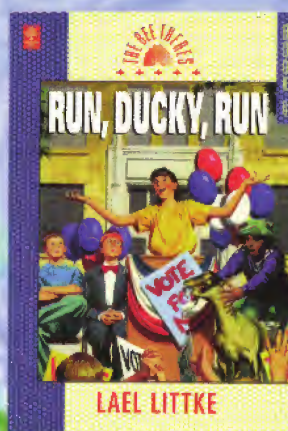
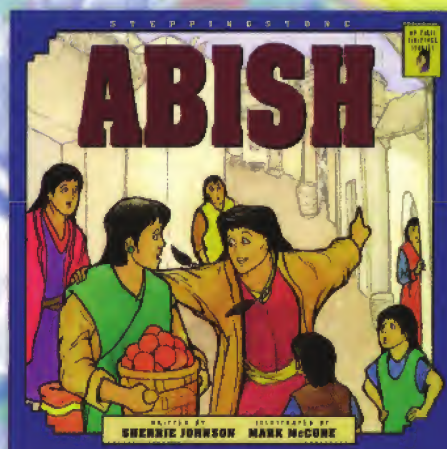
Jared and His Brother CD-ROM. The newest interactive CD-ROM from the Deseret Software Library. Superior interactive features and brighter, more colorful screens make the My First Scripture Stories even more entertaining. Each screen brings new surprises—with 14 screens in all. Loaded with animation, music, sound effects, and humor. **Intro Offer \$24.95**

The Lord Needed a Prophet. New updated version by Susan Arrington Madsen. Young readers will enjoy the short biographies of latter-day prophets, from Joseph Smith to Gordon B. Hinckley, who were once young too—riding horses, taking piano lessons, and teasing girls at school. These young men also had significant spiritual experiences that helped shape their lives. **\$12.95**

The Trouble with Spitt. By Vicki Blum. Young readers will love the adventures of two LDS boys, Kevin and his best buddy, Spitt. When Spitt gets an idea, it usually means trouble. Kevin tries not to listen to Spitt but one thing leads to another and soon Mr. Horvath's life changes forever. Paper. **\$5.95**

*Available at Deseret Book or
wherever Deseret Book
publications are sold,
or call 1-800-453-4532*

<http://www.deseretbook.com>

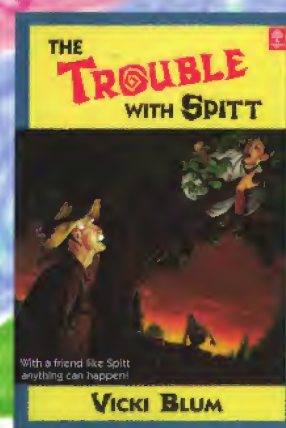


THE LORD NEEDED A PROPHET



SUSAN ARRINGTON MADSEN

SECOND EDITION





Brand Names, Brand New Styles

*We know why our customer
base keeps growing.*

*You won't find a better selection
of brand-name products anywhere in the
Intermountain West.*

*Consider names like Levi's®, Lenox®,
Pendleton® and Estee Lauder®,
just some of the 3000 brand names we
carry—assuring you the latest styles in
everything from fashions to home furnishings.*

*Featuring a top brand-name selection,
great special services and specialty
departments such as our 24-hour shopping
service, a full-service beauty salon
and travel services, we have everything you
need in a department store—
everything from A to ZCMI.*

*Discover all the services
and selection we have to offer when
you visit our historic flagship store located
at #15 South Main Street in the heart
of downtown Salt Lake City.*

GET EVERYTHING FROM **A** TO
ZCMI

